

THE TRUE
Scripture Doctrine
Of the Most
HOLY and UNDIVIDED
TRINITY,

Continued and Vindicated
FROM
The Misrepresentations of
Dr. CLARKE.
In ANSWER to his *REPLY.*

By the AUTHOR of the *Scripture-Doctrine*
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By ROBERT NELSON, Esq;.

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THE TRINITY

SCRIPTURE DOCTRINE

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TRINITY

CONTAINING

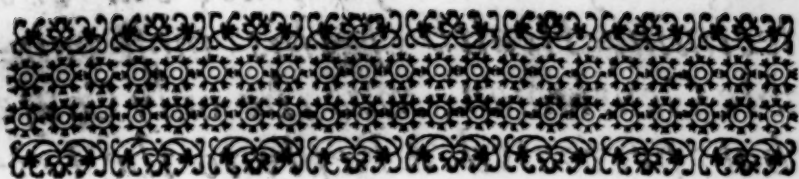
THE MYSTERY OF THE

TRINITY

IN THE

TRINITY





THE Publisher of these Papers is very sensible, that they would have appeared in the World with greater Advantage, if Mr. Nelson's Letter to the Reverend Dr. Clarke, which he had drawn a Sketch of, and communicated to a Friend, had been finished by him, and prefixed to this Answer. But his much lamented Death, which is attended with the Loss of many Attempts for the Public Good, has deprived the Reader of this useful Entertainment, which, it may well be supposed, would have been every way worthy of those excellent Talents, which so much distinguished him. However, there is sufficient Reason for the Reader to believe from his intended Answer, that, not the
Weight

Weight of the Objections, but the declining Health of this most valuable Gentleman, was the only Cause that prevented a Reply to the Letter he received from the Learned Doctor.

E R R A T A.

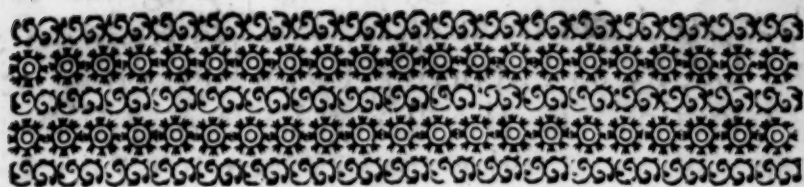
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r. *יהוא.*

The



The True Scriptural Doctrine
OF THE
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CONTINUED.



It is necessary before I proceed to the Consideration of the Texts, to premise something in relation to the *Two General Observations* made by the Doctor. I say then in Answer to the First of them, That if the Texts I have selected be represented to the Reader in their true Meaning, there is sufficient ground, notwithstanding the Numbers which remain untouched, for rejecting the Notions advanced by the Dr. For should such of those Texts be separated from the rest, which either both Sides agree in; or may be taken in the Sense, they are explained in by the Dr.

B

with-

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without any Damage or Advantage to either; or have been already set in their proper Light, as importing no more than what is contained in the select Passages; I conceive none would remain of such Moment and Consequence, as to infer the Doctrines contended for by the Dr. The Life and Strength of his whole Scheme, seem to be contracted into these few Passages, I have taken from the rest; and it must stand or fall, as the Explications given of them, either by the Dr. or my self, shall appear to be agreeable to the Analogy of Faith delivered to us in Scripture.

In Answer to the *Second General Observation*, I say, If I have shewn that the learned Dr's Explications are either not agreeable to Scripture and Antiquity; or do not come up to the Mind of them: And that his Citations from the Fathers are many of them produced in a Sense different from, or short of the Meaning of those ancient Writers. His Doctrines built upon such Explications and Citations, cannot be the Doctrine of Scripture and Antiquity. The Dr. says, "That I do not so much as attempt to prove my Notion to be true;— And that it is very hard to guess what that Notion or Supposition is, which I intend to establish." Now granting this to be true, which whether it be so or no I refer to the Reader, Does it therefore follow that the
Dr.

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Dr. is in the right? Or because I cannot set a sacred Truth in so clear a Light, as lesser Matters, that are adequate to our Understandings, are capable of being placed in: Must therefore the Dr's Scheme, which attempts to bring it down to the Level of our Understandings, be so well contrived, as none can refuse to give their assent to it, but Men of confused and obscure Notions? And must I be said not to know distinctly what I intend to prove, when I undertake to prove the Dr. mistaken, ~~pag. 38~~. because I do not say so much on the other Side, as he may be pleased to expect, or perhaps the Nature of the Thing cannot admit of? As for the Contradictions and Inconsistency charged upon my Writings, I hope, the following Papers will clearly shew, that there is no Foundation for any such Censure.

I. Matt. xix. 17. *There is none good but One, that is, God.*

The Dr. in his Answer, pag. 40. says, "That one Being, when spoken of an intelligent Agent, is the very same as one Person." To which I Answer, That if the *intelligent Agent* has but *one Subsistence*, as a Man, or Angel, *one Being* spoken of it, is subjectively the same with *one Person*; but where the *intelligent Agent* has *more Subsist-*
B 2 *ences,*

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ences, there *one Being* spoken of it, is subjectively the same with *the Plurality of Persons* contained in it. But proceeds the Dr. "There is no other Notion of a Person, "than as it signifies an intelligent Agent, "or intelligent Being." The Notion indeed of *a Person*, and an *intelligent Being*, in relation to the Creatures, is the same, because each such *intelligent Being*, is supposed to have but *one Subsistence*: So that the Notion of a *single Subsistence* enters into the Idea of a *created intelligent Being*; and *Person*, and *intelligent Being*, may be reciprocally spoken the one of the other. But the Notion of a *Person*, and an *intelligent Being*, in relation to God, is not the same, neither can they be reciprocally spoken the one of the other; for tho' each Divine *Person* by himself is an *intelligent Being*, yet the *Divine intelligent Being* is not one *Person* only; because God, who is that Divine *intelligent Being*, is represented to us in Scripture as having, not *one Subsistence* only, but a *Plurality of Subsistences*: So that the Notion of a *Plurality of Subsistences* enters into the Idea of God, or the Divine *intelligent Being*. If then the Term *is* may be rendered *one intelligent Being*, and there be a *Plurality of Subsistences* in that *one intelligent Being*, it will follow, that the good God, who is that *one intelligent Being*, is not one *Person* only, but a *Plurality of Persons*. See N. 597. Now that there are a *Plurality of Subsistences* in
in

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in the *Divine intelligent Being*, will appear from N. 3, 8, 66, 372, 382, 1056, 1075, 1248.

The Dr. goes on, pag. 41. " If there be
 " any one Passage, in any one Greek or
 " Latin Writer, wherein the Word (*Εἰς unus*),
 " or any other Masculine Adjective, placed
 " absolutely without any Antecedent Sub-
 " stantive, (as *ἐδλεῖς* and *εἰς* are placed in
 " this Text) can possibly signify either
 " Thing or Being, or any thing else besides
 " Person; I will acknowledge my Explica-
 " tion of this Text to be erroneous." *First*,
 It must be observed, that *εἰς* may refer to
 a Consequent, as well as an Antecedent Sub-
 stantive, as it does in the Text, namely,
 to *ὁ Θεός*: And in other Places of Scripture.
Secondly, That *ἐδλεῖς* absolutely placed, does
 not refer to any Greek Word expressing Per-
 son, according to the Dr's Concession, pag. 43.
 but to a Noun of the Masculine Gender
 generally known and made use of, to signify
 a created intelligent Being living upon Earth,
 that is, to *ἄνθρωπος* Man, as Mark xi. 2. *ἐδλεῖς*
ἄνθρώπων, no Man. So 1 Tim. vi. 16. *ὃν εἶδεν*
ἐδλεῖς ἄνθρώπων, whom no Man hath seen. The
 parallel Place to which, 1 John iv. 12. has
ἐδλεῖς only without *ἄνθρώπων*, as thus; *Θεὸν*
ἐδλεῖς πώποτε τεθεάσθαι, no Man hath seen
 God at any time. *Εἰς* also is joined with
 the same Noun in the New Testament; as,
 John xi. 50. *εἰς ἄνθρωπον*, one Man. So Chap.
 xviii. 14. and in Rom. v. it is sometimes

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with ἀνθρώπου, and sometimes without it; and both ἑδείς, and εἰς, are joined with ἀνός, of the same Gender, in other Writings. And the Translators of the Bible seem to have been so very sensible of this Truth, as that they generally render ἑδείς, *no Man*; not, *no Person*. In like manner οἱ ὄντες, if it be spoken of *Men*, relates to ἀνθρώποι, or ἀνδρες; and ὁ ὢν, emphatically taken, to Θεός. See N. 597.

Thirdly, As then ἑδείς belongs to ἀνθρώπου, who is a *created intelligent Being*, of *one Sub-*
sistence; in this respect it signifies, *no Person*. But as εἰς belongs to ὁ Θεός, who is an *uncrea-*
ted intelligent Being, with a *Plurality of Sub-*
sistences; in this respect, if it be rendred se-
parately, it signifies, *not one Person*, but
one uncreated intelligent Being; which is ma-
nifested to its Creatures in a threefold Sub-
sistence.

Fourthly, “ A Masculine Adjective placed
“ absolutely, without any Antecedent Sub-
“ stantive, may signify either *Thing*, or
“ *Being*; ” as 1 John v. 8. Καὶ τρεῖς εἰσιν οἱ
μαρτυροῦντες ἐν τῇ γῇ, τὸ Πνεῦμα, καὶ τὸ ὕδωρ,
καὶ τὸ αἷμα. And there are Three that bear
Witness in Earth, the Spirit, and the Water,
and the Blood. Where τρεῖς is a Masculine
Adjective, has no Antecedent Substantive;
and yet the *Three* signified, are not *Three*
Persons. So that Gregory Nazian. observes
upon the Place, That the Term *Three*, ex-
pressed

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pressed in the Masculine Gender, is followed by Three Things of the Neuter Gender, (meaning, τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἷμα,) against the Rules and Laws of Grammar. Τὸ τρεῖς ἀρρένικως προθεῖς, τὰ τρία ἐδωλέτως ἐπὶ ἤνευκε, παρὰ — τὴ γραμματικῆς ὅρας καὶ νόμους. *Orat. de Spirit. p. 603.* Which may probably be an *Hebraism*; that Language expressing the Neuter by the same Termination that expresses either the Masculine or Feminine Gender. When on the other Side, had they been Three Persons that had followed, the Language would have bore a Neuter Adjective; as *Prov. xxx. 21.* Διὰ τριῶν σέλειαι ἡ γῆ, τὸ δὲ τέταρτον (this shews that τριῶν is Neuter) καὶ δύναται φέρειν· ἐὰν οἰκέτης βασιλεύσῃ, καὶ ἀρρῶν πληθῇ σιτίων. Καὶ οἰκέτης ἐὰν ἐκβάλλῃ, καὶ ἐαυτῆς κυρίαν, καὶ μισθὴν γυνὴ ἐὰν τύχῃ ἀνδρὸς ἀγαθοῦ. *For Three Things the Earth is disquieted; and the Fourth, it cannot bear: If a Servant Reign, and a Fool be filled with Meat; If a Handmaid cast out her Mistress, and an odious Woman get a good Husband.*

In Answer to *pag. 42.* it may be said, That forasmuch as εἰς relates to ἀνθρώπου, as has been before observed, and εἰς τὸ ὁ Θεός, the genuine rendring of the Text is this: *No Man is good, but the One God; or, God only.* Or if εἰς be separately rendred, as it is by the Dr. then it runs thus: *No Man is good, but the one uncreated intelligent Being, that is, God.* And so *Chrysostom, and Theophylact,*

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interpret εἰς ; τελείῃ, εἰς ἀνθρώπων : Which is confirmed by like Expressions of Scripture, as 1 Cor. ii. 11. Τὰ τῷ Θεῷ εἰς, (ἀνθρώπων, as the Beginning of the Verse shews,) οἶδεν, εἰ μὴ τὸ Πνεῦμα τῷ Θεῷ, that is, in the *English* Translation thus : *The Things of God knoweth NO MAN, but the Spirit of God.* The Particles, εἰμὴ, not excepting God in St. Matthew, and the Spirit of God here, from any general Idea, common to God, and the Creature, and referred to by εἰς, such as Person is supposed to be by the Dr. but opposing God and the Spirit to Men, in regard of their Essential, Eternal, and all Perfect Goodness and Knowledge : The want of which is charged upon Men in the Term εἰς. Whence it appears, that as there is no ground for the Construction, which the Dr. draws from my affirming εἰς to belong to ὁ Θεός, which Construction is this : *There is no God good, but One God ; that is, God.* So is there none for what he calls the plain Construction : *There is no Person good, but one Person ; which is, God.* The Term εἰς relating to ἀνθρώπων, and the Term εἰς to ὁ Θεός, God, who is more than one Person ; and therefore εἰς is not to be rendred by one Person, but the whole thus ; *No Man is good, but the One God, or God only.*

Pag. 43. the Dr. affirms, “ That the
“ Word Person, is always expressed, both
“ in

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“ in *Greek* and *Latin*, by the Masculine Adjective, and by it only.” To which my Answer is, That the Masculine Adjective always respects either *ἄνθρωπος*, or *ἄνθρωπος*, or some other Word of the same Meaning and Gender; the Language requiring, according to Grammar, that the Gender of Adjectives be determined by some known Substantive, to which they refer: And there is no such known Substantive of the Masculine Gender, as PERSON, in the *Greek* Tongue, according to the Dr. So that the Masculine Adjective, must necessarily be determined in its Gender by *ἄνθρωπος*, or *ἄνθρωπος*, &c.

Pag. 44, 45, 46. shews, That the Term *εἷς*, in the following Expression, *ye are all one* (*εἷς*) in Christ Jesus, Gal. iii. 8. may signifie, in a figurative Sense, *one Person*, or rather *one Man*, as it is said, Ephes. ii. 15. *To make in himself of Twain, one new Man*; which is undoubtedly true. Yet this does not prove, that it could not be written, and might not be taken in a neutral Sense, as well as *τρεῖς*, for the Reason above given, pag. 6. or that the Translator into the Vulgar *Latin* understood not the Meaning, or Use of the Word; or that those *Greek* Commentators, who explain it by *ἐν σῶμα*, rather than by *εἷς ἄνθρωπος*, did not understand it in a neutral Sense; especially, since if *εἷς* had been incapable of a neutral Meaning, it may

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may reasonably be supposed, that those learned Writers would have been as careful to have found out a Substantive, with which it might have agreed, according to the Genius of their own Language, as the learned Dr. himself; and have taken ἀνθρωπῶτον, which was ready at hand, rather than have explained it by a neutral Expression.

Pag. 47. the learned Dr. is of Opinion, That the Words εἰ μὴ εἰς ὁ Θεός, Mark ii. 7. are paraphrastically rendred, *but God only*. Whereas, it is the true rendring; as will appear, *First*, From the parallel Place, Luke v. 21. which puts μόνον in the Place of εἰς: *Who can forgive Sins but God alone?* εἰ μὴ μόνον ὁ Θεός; which I had observed before, and the Dr. took no Notice of. *Secondly*, From the Use of the Hebrew Word *אחד* One, which I had shewn, N. 2. p. 3. to be often *exclusive*, and signify *alone*. *Thirdly*, From the Testimony of Basil, who upon the Words εἰς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός, makes this Remark: Τὸ εἰς ἐνλαΐθα τὰ μόνον ταύτων δηλῶν; *The Term One, in this Place, has the same Signification with alone*. Epist. 141. *Fourthly*, From the Reading of Justin Martyr, who cites the foregoing Passage with μόνον, instead of εἰς; εἰς ἀγαθὸς εἰ μὴ μόνον ὁ Θεός ὁ ποιήσας τὰ πάντα: *None is good but God only, who made all Things*, p. 141. Edit. Steph. So that upon the whole, I am of Opinion, that my Conclusion did not outrun my
Pre-

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Premises, when I said, That an end was put to the Criticism of Personality, founded upon the Term εἷς.

The Dr. proceeds to Authorities, and tells us, " That *Clem. Alexandrinus* interprets this " Text, *Matt. xix. 17.* exactly, as he does, " when he paraphraseth *One, that is, God,* " by the Words, ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς; " *My Father, which is in Heaven.* " Now if the Expression, *my Father, which is in Heaven,* so appropriated the Term *Good,* to the Person of the Father, as to exclude the Son, it would argue, that this Author understood the Words, εἷς ὁ Θεός, of one Person only, as the Dr. does. But I conceive it will appear from the Design of the * Chapter, whence the Citation is taken, that the contrary was intended. Now the Design is to prove, that that which is *Just,* is *Good*; for some Persons had advanced a Notion, that the Lord (the *Word* the *Pedagogue*) was not † *Good,* because he was *Just.* Against whom this learned Father proceeds to shew, that *God,* and his *Word,* notwithstanding their *Justice,* were *Good,* because such Acts of *Justice* were intended for the Reformation of the Creature; and lays the Foundation of his Reasoning in their being both *One,* as a Key to the Chapter;

* *Lib. 1. cap. 8. Pedagog.*

† Ἀγαθός.

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affirming, that *God* hates nothing, which he supports: And, by Consequence, that the *Word* hates nothing, because * *they are both One, that is, God*. That what does not hate, loves: That therefore *God* loves, and his *Word* loves. That he who loves a Thing, desires to profit it: And then, a little after adds, that *God* profits, because he is *Good*. If then the *Word* does not hate, but love, and desire to profit the Creature, because he is *one* with that *God*, who does not hate, but love, and desire to profit the Creature: And if these Acts are the Effects of Divine *Goodness* in the Father, it will follow, that they are the Effects of the same Principle in the *Word*; and that the *Word*, who is *one* with *God* the Father in his Godhead, is also † *one* with him in his || *Goodness*; and is no more to be excluded from his *Goodness*, in the Sense of this Writer, than he is from his *Godhead*. And therefore he concludes his Reasoning answerably to his Beginning, by asserting the *Unity* of both in *Godhead* and *Goodness* after the following Manner.

* Ὡς εἶ) ταῖς ἀλη-
θείαις καταφανές τὸ τῷ
συνπαντίων θεῶν ἓνα μόνον

* So that it is truly
evident, that the God
of All, is the one only

* Ἐν τῷ ἄμω, ὁ θεός.

†|| Ὁ φύσει ἀγαθὸς θεός, spoken of the Father, p. 124.
Ἡ τῷ εὐθεῖα καὶ χεῖρ φύσιν ἢ ἀγαθωσύνη αὐτοῦ, spoken of the Son, p. 126.

Good

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Good and Just Creator, τον ἕν ἀγαθόν, δίκαιον,
 namely, the Son in the δημιουργόν, υἱόν τοῦ Πατρὸς.
 Father. To whom be ὧν ἡ δόξα εἰς τὰς αἰ-
 Glory for ever and ever. ωνας τῷ αἰώνων. Ἀμήν.
 Amen. p. 119.

Which is so far from being a rhetorical Sentence, as the Dr. judges it to be, pag. 89. that it is the proper Result of the whole Chapter.

The next Citation is out of Origen, who recites the Words thus: *There is none good, but one God the Father, or, God the Father only; εἰ μὴ εἰς ὁ θεὸς ὁ Πατήρ.* Comment. in Johan. p. 38, 60. But this Origen tells us, That * *in like manner, as the Saviour is the Image of the invisible God, so is he the Image of his Goodness.* When therefore it shall be once well settled how far the Image of God entitled the Son to Divinity, in the Opinion of this Writer, it will then appear how far the Image of his Goodness entitled him to the Appellation of Good. In the mean time I refer the Reader to what I have said upon Origen, N. 3.

As for Novatian, I had shewn, pag. 68, & 27. that he held the Son to be of one Substance with the Father; or that the Substance of the Father was communicated to the Son; and that therefore he could never intend to exclude him from the Good-

* Καὶ ὁ σωτὴρ δὲ ὡς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀορατοῦ, ἕως καὶ τὸ ἀγαθόν αὐτοῦ εἰκὼν. Comment. in Matt. p. 377.

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ness of the Father, a substantial Attribute. The Dr. calls this a remote, metaphysical, and scholastic Consequence, *pag. 90.* Let the Reader judge of the Remoteness of it; or whether it be the worse for being scholastic and metaphysical. However, I have a further Reason for believing the Son not to be excluded by the Term, *alone*, when *Novatian* says, * *Whom alone the Lord justly pronounces to be good*; because he is not excluded by the like Expressions of the same Author. As for Instance; He does not think the Son excluded from the Godhead by that Saying, *That they might know thee the only True God, and Jesus Christ whom thou hast sent*, John xvii. 3. For, says he, † *He (the Son) joined himself with God (the True God,) that by this Conjunction he might be known to be God also, (true God) as really He is*, cap. 24. For if the Conjunction proves him to be God, because it joyns him with the God, who is True God, it must prove him to be God, in as True a Sense, as the God is with whom He is joined, that is, to be True God: For the Conjunction is to shew, that He is united in Godhead with the Father; and since the Godhead is but one, He is a God like the Father, that is, True God. Again: The exclusive Expression, *I am God*,

* Quem solum merito bonum pronunciat Dominus, c. 4.

† Deo junxit, ut & Deum per hanc conjunctionem, sic ut est, intelligi vellet.

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and there is none other beside me, Isa. xlv. 21. which he understands of the Father, *cap. 3.* is explained afterwards to extend no farther than to false Gods. If then He never designed to exclude the Son by the latter Expressions, why should He be imagined to do it in the former? I am perswaded the Context does not shew it. The Truth indeed appears to be this; The *Father* is called the *One God* in this Author, to exclude any other co-ordinate God, who might be falsely imagined to receive his Being and Attributes from himself, that is, to exclude any other *first Person*: But not to exclude the Son from the Godhead, who has his Being and Attributes from the Father; as will appear from the 30th, and 31st Chapters. In the latter of which it is shewn, That the *Unity* spoken of, is of such a sort, as could only suffer Damage by another innate or co-ordinate God, or first Person: For, says this Writer, *If * Christ had been unoriginated like the Father, there must have been Two Gods; because there would have been two independent Divine Substances.* But the Son being begotten, or receiving his Being and Perfections from the Father, † *by a Communion of Substance*, does not destroy the *Unity*, tho'

* Duos Christus reddidisset Deos, si sine origine esset, ut Pater, inventus.

† Per substantiæ communionem.

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He is God; because he is not innate, or another first and co-ordinate Person, and therefore is comprehended, by Virtue of his Birth, in *the One God*: For the Divine Substance being communicated to the Son without Division, remains one; and the Godhead one. As therefore *the Unity* excludes no other but *an unbegotten God*, or another first Person; so does it exclude no other than an *unbegotten Good*: And as the Son is *one God* with the Father, by being begotten of him; so is He *one Good* also. As for *unbegotten*, it shall be shewn hereafter to be no positive, or substantial Attribute of the Godhead; and therefore it can infer no substantial Difference between the Father, and the Son. See N. 340.

That *Athanasius* understood the Text of the Father, is true; but not of the Father to the Exclusion of the Son. For, says he, a little before, * *When therefore the Father is called the only God,—He is not so called to the Exclusion of the Son.* And again, † *The Son also is in that One, and First, and Only God.* When Christ therefore said, *There is none Good, but the One or Only God*; He did not exclude himself according to the Mind of

* Ὅτι γὰρ μόνον λέγεται ὁ Πατήρ θεός, εἰς ἀναίρεσιν τῆς υἱοῦ λέγεται. Orat. 3. cont. Ar. §. 5.

† Ἐστὶ γὰρ καὶ αὐτὸς ἐν τῷ ἐνὶ, καὶ Πρώτῳ καὶ μόνῳ. Orat. 3. cont. Ar.

this

of the TRINITY Continued. 17

this Author, out of the One or Only God, but was comprehended in him, and that with a substantial Unity, the known Doctrine of this eminent Writer.

The Citation out of *Irenæus*, tho' it be much the same with that, which the Dr. produces out of *Justin Martyr*, yet is it the Reading of Hereticks; some of whom placed the Word at too great a Distance from God the Father: And therefore nothing can be inferred from it concerning the Mind of *Irenæus*. Rather it appears from the Writings of this Father, that had he cited the Passage after the same manner, he could not have understood it in a Sense exclusive of the Person of the Son; for he look'd upon such exclusive Terms to be used in Opposition to false Gods throughout the whole Scripture.

Since therefore, says he, the whole Scripture, both prophetic and evangelic, teaches, That the God, who is one and only, by way of Exclusion of others, (that is, false Gods) made all Things by his Word.

Cum itaq; universæ Scripturæ, & Prophetiæ, & Evangelicæ, unum & solum Deum, ad excludendos alios, prædicent omnia fecisset per verbum suum, *Lib. 2. c. 46.*

For otherwise he includes the Word in God, notwithstanding the Addition of the Term, Father: As for Instance, *Lib. 2. c. 55.* he says,

C

There

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Solus unus Deus	<i>There is only one</i>
Fabricator——	<i>God the Creator——</i>
Pater—— qui fecit ea	<i>This is the Father——</i>
per semetipsum, hoc	<i>who made them (all</i>
est, per Verbum &	<i>things) by himself, that</i>
Sapientiam.	<i>is, by his Word and</i>
	<i>Wisdom.</i>

And *Lib. 2. c. 24.* * For if (the Word) existing in the Father knows him (the Father) in whom He is, that is, Himself; He is not ignorant of the Father. Which is not arguing upon the Principles of the Heretics, whom he labours to confute, but upon his own; who affirms a little before, † *That the Mind is the Father, and the Father the Mind—— and the Mind the Word*, in Opposition to the different *Æons* of the Hereticks, called by those Names. If then he calls *the Word, and the Spirit*, || *the Self* of the Father, in the second Citation; and the Father, ** *the Self* of the Son, in the Third (as He is called the *invisible Filii*, that of the Son which is invisible, *Lib. 4. c. 14.*) in an Orthodox, not a *Sabellian* Sense, that is, as substantially, not personally one; How can it be thought, that this Author would have excluded the Son from being Good, by the additional Term, *Father*?

* Si enim existens in Patre (Logos) cognoscit hunc in quo est, hoc est, semetipsum, non ignorat.

† Nus Pater, & Pater nus. — ipsum nun, cum sit Logos. *Ibid.*

|| Semetipsum, *Lib. 2. c. 55.*

** Semetipsum, *Lib. 2. c. 24.*

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The second Citation, out of * *Clem. Alexandrinus*, gives occasion for no new Remark. Neither do I know any thing in the Writings of *Justin*, that determines the Passage cited by the Dr. to any other Sense, than what I have been proving.

It appears then, from what has been said, that *εἷς* and *παῖς*, in the foregoing Authors, were never intended to exclude the Son. What other Writers have either expressly denied, that the Son is excluded by such like Expressions, or have comprehended him in *the one God*, I have already shewn in my first Answer; where they will appear to be no less Persons than *Tertullian*, *Hilary*, *Ambrose*, *Basil*; to which others may be added hereafter.

II. *Mark* xii. 29. The first of all the Commandments is: *Hear, O Israel, the Lord our God is one Lord; (or, the Lord our God, the Lord is one; that is, the only one, or only God.)*

The Dr. upon my affirming *God* to be *one* in Opposition to Idols, puts a Question, who that *God* is, of whom this is spoken. I Answer, The Eternal *God*, having Three Persons in Unity of Substance. But the *Jews* did not understand these Words in such

* *Strom. Lib. 7. p. 733.*

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a Sense, when they were spoken by *Moses*. Probably they did not as to the Generality of the People, the Nature of their OEconomy leading them from Polytheism to the Unity of the Godhead. But this does not infer, that no more was meant, than what they understood: Or, that the Evangelical Mystery of Three Persons in Unity of Substance was not comprehended in *the one Lord God*, to be discovered at a time, when their Minds should be prepared for so sublime a Doctrine; and the Knowledge of the Unity, by a long Habit, had put them out of danger of running into Tritheism. It is not to be doubted, but that the Gospel was contained and published to the *Jews*, under the Vail of the Law: And that the Bulk of that People saw not through the Vail, but rested in the Letter and Ceremonies of the Law; yet, notwithstanding this Blindness, the Gospel was there, and consequently the Fundamental Doctrine of the Gospel Dispensation, the Trinity in Unity. Read, I pray, *Psal. cii. 25, &c.* *St. Paul* cites it in such a manner, as shews, that it belongs to the Person of the Son, *Heb. i. 10, &c.* And yet it may reasonably be supposed, that the major Part at least of the *Jewish* Nation understood it of none but of the Father only. The imperfect Notions of the *Jews* then, are by no means the Measure of the Extent and Meaning of the Law, and the Prophets: So that Christ
might

might very well cite the Words before us in the Sense they were delivered in, and yet not in that, in which they were received by the Gross of the *Jews*. As for the Meaning of *John* xvii. 3. it is explained, under the first Article. See also *N. 5.* The other two Texts shall be considered in their proper Places. It may be sufficient to make this general Remark, That *one God*, or *God* simply, tho' spoken of the Person of the Father, are not so limited to him, as to exclude the Son from being really God, and substantially one with the Father. And I have shewn already, that *Irenaus* extends the exclusive Terms in the *Old* and *New Testament* no further, than to the shutting out of false Gods. The Son may be really and truly God, by subsisting in the same Nature or Substance with the Father, notwithstanding the Term *God* be absolutely used of the Father: As the Father is really and truly God, notwithstanding the Term *God* be absolutely used of the Son. And therefore the large Collection of Scripture Passages made by the Dr. *Part 1. Chap. 1. Sect. 2.* of his *Scripture Doctrine*, proving no more than that the Word, *God*, is absolutely used of the Father, is no Argument against the Godhead of the Son in the forementioned Sense, or that He is not *One God* with the Father. For tho' the Term *Father*, expressed or understood (as it is understood in several of the forementioned Pas-

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sages,) excludes the Son from being the same Person with the Father ; yet the Term *God*, or *One God*, does not exclude him from an Union in the Godhead. Which will answer Part of the 50th Page, where the learned Dr. supposes *the One God* to exclude the Son from being the Person who is supream, independent, &c, when it is indeed the Term *Father*, implicitly, or explicitly united with it, that so excludes him ; the *One God* excluding nothing, according to *Irenaus*, and others, but false Gods. The Citation out of *Athanasius* has been considered before.

I have revised also the numerous Passages taken out of the Fathers, *Part 2. Sect. 9.* and find none that prove the Thing for which they are cited, namely, “ That the Words “ *One and Only*, are used, by way of Eminence, “ to signify him who is absolutely, supream, “ self-existent, and independent,” that is, as the Dr. expresses it just before, the supream Person of the Father. For the better Understanding of which, we must enquire into the Meaning of, *by way of Eminence* ; for if the Dr. means, that the Person of the Father, who is first in the Trinity, and is self-existent, and independent, is first in the Conception of *the One God*, it is undoubtedly true ; for *the One God* comprehending in its Notion the Persons of the Father, Son, and Holy Ghost, the Father who is the first in Order, and the Root of the rest, is first in
the

of the TRINITY Continued. 23

the Conception of *the One God*. But if his Meaning be, that *One* and *Only* are so attributed and appropriated to the Father, as that the Ideas of Self-existence and Independency enter into the Idea of *One* and *Only*, when they are united with *God*, so that the Son, who is not self-existent and independent, cannot be comprehended under *the One and Only God*, which appears to me to be the Dr's true Meaning: This is what I think my self oblig'd to deny; neither, as I observ'd before, do I find that the Authorities alledged by the Dr. *Part. 2. Sect. 9.* prove it. As for Instance; The Term *One* united with *God*, in *Clem. Romanus*, and *Ignatius*, does not appear to be any thing more than exclusive of false Gods. *Irenaeus* calls the Creator of the World, or God the Father, *One* and *Only*, in Opposition to the *Valentinian Aons*, that were supposed to be above Him. * *Clem. Alexandrinus*, and † *Tertullian*, have been proved to comprehend the *Word* in *the One God*. *Novatian* shuts out all pretended, unoriginated, and co-ordinate Gods, or any other First Person, or Father, but not a Second Person, or Son, from the Godhead; as appears from the Citation out of *Chap. 31.* where he joyns the Term *Father* with *God*, and *Only God*: Shewing by this Addition, that the Term *Only* is

* See N. 1.

† See the 1st Answer, N. 3.

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applied to the *Father*, not as He is God, but as he is *Father*, as He is *innate*, or *unoriginated*, as the Context shews. So that the * *One*, or *Only God the Father*, imports no more, than the God who is alone *Father*, exclusive of any other *Fathers*. The like Judgment is to be made of the Passage out of *Justin*, and *Eusebius*; the latter of whom says, † *Tho' the Son is by us acknowledged to be God, yet there is but One God only*. But if you would know in what respect he applies to him the Term *Only*, he explains himself thus, || *He who is alone without beginning (or a Cause of his Being) and unbegotten*; fixing the exclusive Term upon his being *underived*, and *unbegotten*, not upon his being *God*; that is, excluding any other from being *underived*, and *unbegotten*, but not from being *God*. So again, he calls him, ** *The One and Only God*, as He is *the Original, the Fountain, and Root of all Good*; that is, he denies any other *first, underived, and innate Cause* besides the *Father*; but does not deny any other Person to be *God*, that is *second, derived, and begotten*: See the Passages in the above-cited Place of *the Scripture Doctrine*.

* Unus Deus Pater, Deus solus Pater.

† Τὸ ὕμνόν τοῦ Θεοῦ ἡμῶν ὁμολογούμενον Θεῷ, ἕως αὐτὸν γένοιτο μόνον Θεός.

|| Ἐκεῖνον ὁ μόνον ἀναρχὸς καὶ ἀγεννητός.

** Πάντων ὃ αὐτὸς ὢν ἀρχή, καὶ πηγή, καὶ ρίζα καὶ ἀσφαλῶν, ἀκόπως ἔστι, καὶ μόνον ἀνασφάδιτο αὐτὸν Θεός.

of the TRINITY Continued. 25

Hilary makes the Father to be the *One and Only God*, because He is *unbegotten*, that is, the God who is alone unbegotten, there being but one unbegotten for were there any other unbegotten, intellectual Principle besides the Father of Jesus Christ, the Father's being *unbegotten* would not prove Him to be *the Only God*. So that the Term *One*, or *Only*, is exclusive of any other pretended innate Principle, that is, it does not exclude any other Person from being *God*, but from being *innate*, which is a negative Character of the first Divine Person; it does not exclude any other from the Nature or Substance of the first Divine Person, but from being the first Divine Person; for otherwise he * includes the Son in † *the Only True God*. De Trin. Lib. 9. *Epiphanius* makes *the One God*, to be *One Original*; but the Context shews it is in Opposition to many Originals, or Polytheism. *Greg. Nazianzen* comprehends the Son in *the Only True God* ||. Orat. 2. de Fil. I omit *Origen*, referring the Reader for my Opinion, to N. 3. and the Sentiments of *Athanasius* and *Austin*, are generally known. It appears then, that *One* and *Only*, in the fore-mentioned Authors, as cited by the Dr. in his *Scripture Doctrine*, are

*† Ecclesiæ fides solum verum Deum Patrem confessa, confitetur & Christum.

|| See the 1st Answer, p. 12.

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used in a Sense exclusive, not of the Son from the Unity of the Godhead, but of false Gods, and of any other Person from the Title of First, Unbegotten, and Father. Well then what is it, that shews God the Father to be absolutely Supream, Self-existent, and Independent? Not the Term *One*, or *Only*; but the Term *Father*. If then God the Father be absolutely Supream, Self-existent, and Independent, is not the Son, who is not absolutely Supream, Self-existent, and Independent, substantially different from the Father? No; because absolute Supremacy, Self-existence, and Independency, are not substantial Characters of the Godhead of the Father. For *absolute Supremacy* relates to *Order*, not to Substance, and signifies no more than that He is the First Person; and *Self-existence*, and *Independency*, no more than that his Being and Attributes are underived: Which being negative Characters, can by no means relate to the Substance of the Godhead; which is real and positive. So that the Son may be substantially one with the Father, tho' the Title of Order, or the negative Characters, cannot be applied to him.

III. Mark xii. 32. *There is One God, and there is none other but He.*

This is to be explained by what has been said under the foregoing Number, where it
is

of the TRINITY Continued. 27

is shewn, That the Notions of the *Jews* are not the Measure of the Meaning of their Law; That the Words *One God*, are of the same Import in the *New Testament*, that they were in the *Old*, tho' the Bulk of the *Jews* did not fully comprehend the Meaning of them; That they do not so signify the Father in the best and most ancient Christian Writers, as to exclude the Son from the Unity of the Godhead by a Communion of Substance: Neither, do I think, that He is so excluded here in the Text before us. The learned Dr. indeed talks very orthodoxly, *pag.* 52. " And would not be thought to exclude the Son from being *God* in any other respect, than from being He, who alone derives his Being and Godhead from no Cause." But this does not remove the Matter of Dispute between him, and the Orthodox; which is, whether the Son may not be excluded from the Person of the Father, without being separated from his Substance, The Church holds the affirmative, that the Son is a different Person from the Father, but of the same Divine Substance with him. If the Dr. holds the same, I am very glad of it; only wish, that some Passages and Explications, found in his Writings, had pointed more directly upon this Article, For if the Son be not con-substantial with the Father, it will be difficult, if not impossible, to give a reasonable Account of
the

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the Divinity of the Son; but if the Son be consubstantial with the Father, and the Divine Substance, or Nature be indivisibly *One*, the Son is of the same individual or undivided Substance with the Father. The Dr. indeed seems to endeavour to give an Account of the *Divinity* of the Son without touching upon his Substance, when he says, “ That the Son “ is really and truly God— by deriving “ real and true Divinity from the ineffable “ Power of Him, who alone has an unoriginated Being and Godhead.” But what this *Divinity* is, which is said, not to be derived from the Substance of the Father by a Communion of Substance, but from his ineffable Power, is hard to conceive; neither does the Dr. tell us.

Pag. 53. The learned Dr. thinks, that my few Citations under this Article are over-balanced by ten times the Number of Places cited out of the same, and many more Fathers, *Part 2. Sect. 9.* of his *Scripture Doctrine*; which would indeed be true, were these Passages against me, as I have shewn they are not, *N. 2.* or were those the only ones I cited in my Book; but I have brought several Authorities under several Texts, to shew, that the Son was comprehended in *the One God*. The Dr's Remarks upon those of this Place, are the following; That when *Tertullian* says, “ *Deus se unicum,* “ *sed cum Filio ostendit,* God declares himself to
“ be

of the TRINITY Continued. 29

“be One only, but yet together with his Son.” He did not mean that God, and the Son of God, were One individual. If by One individual the Dr. means one Person, I readily agree to it; and the Dr. is unkind in charging me with understanding it after that manner. But if he means one individual Substance, I cannot but affirm it was *Tertullian’s* Opinion, That the Father and the Son were the One God, by subsisting in one individual or indivisible Substance. For he says in the same Chapter,

<p>That the Son, tho’ He is not expressly men- tioned, yet is so far to be reckoned in the Fa- ther, as He is undivi- ded, and unseparated from the Father.</p>	<p>Filium quanto in- dividuum & insepe- ratum a Patre, tanto in Patre reputandum, etsi non nominatum. <i>Adv. Parax. c. 18.</i></p>
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And he makes the Father and the Son to be * of One undivided Substance, like the Sun and its Ray. And it is notorious, that in other Places of this Book, he speaks of them as substantially One, as Chap. 2, 12, 25. *Tertullian* therefore did not barely mean, “That God was so One, as neverthe-
“less to have a Son, to whom He had
“communicated true Divine Dominion
“over the whole Creation;” but that this Son was comprehended in the Father as He

* Unius & indivise substantiæ, c. 13.

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is God, and of One *undivided* Substance with him. As for *Tertullian's* Notion of the Monarchy of God, which the *Sabellians* thought was consistent only with One Divine Person, it is founded upon the Unity of Substance communicated by the Father, to the Word and Spirit: And his arguing from the Monarchy of a Prince administered by his Son and Servants: And from the Monarchy of God administered by his Angels, is arguing from a lesser to a greater Union; and imports, That if the Government be One, where the Persons are separate and different Substances, the Government and Godhead are much more One, where the Son and the Spirit are of One Substance with the Father. For says he,

Quale est ut Deus
divisionem & disper-
sionem pati videatur
in Filio & in Spiritu
Sancto, secundum &
tertium sortitis lo-
cum, tam consorti-
bus substantiæ Patris,
quas non patitur in
tot. Angelorum nu-
mero & quidem tam
alienorum a substan-
tiâ Patris?

*How comes it about,
that God should seem to
be divided and parted
in the Son and Holy
Ghost, who are in the
second and third Place,
and of the Substance of
the Father; when He
is not parted and divi-
ded (in relation to
the Monarchy) in
such a Number of An-
gels, who are of a differ-
ent Substance from that*

of the Father? Adv. Prax. c. 3.

Which

of the TRINITY Continued. 31

Which is not expressly asserting, as the Dr. affirms, *pag.* 54. " That God is One, in the
" same Sense, that the *Monarch* of a Country
" is the One and Only King, notwithstanding
" that He has an Only Son administering
" under him : " But it is inferring in a super-
eminent Manner the Unity of God, and
his Government, from the Unity of the Sub-
stance of the Father, and the Son, and the
Holy Ghost ; and from an Unity of Power
arising from it, *Novatian* and *Athanasius*,
who held the substantial Unity of both Per-
sons, as well as *Tertullian*, have been shewn
not to exclude the Son from *the One God* ; as
indeed, how could they do it, when the
Substance is One ? I am now to justify my
self for a Citation * out of *Origen*, which I
had put into the Margin, and not into the
Text. My Reasons for doing it I conceive
to have been these, or some such like Con-
siderations : *First*, That his comprehending
the Father and the Son under the *One God*,
tho' he may be supposed to have looked upon
them as different Substances, is a probable
Argument, that they were generally com-
prehended under that One Name by the
Christians of his Age, and before his Time ;
and that therefore he could not depart from
the usual Form and Manner of speaking,

* See also the Dr's Answer to the learned Author of some Considerations, p. 269.

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tho' he might differ from others of greater Antiquity as to the Ground and Reason of it, by affirming, that the Father and the Son were different Substances. And this general way of including the Son in the *One God*, may be the Reason why the Compilers of the *Sirmian* Form of Faith, which is recorded in *Socrates's Ecclesiastical History*, Lib. 2. c. 30. p. 123. and in *Athanasius's Treatise, De Synod*, p. 742. * *Anathematize those*, who say, *That the Son is excluded from the Godhead by the following Expression, I am the First, and I am the Last, and besides me there is no God*, Isa. xlv. 6. which they declare to be spoken to the Exclusion of Idols, and false Gods, and not of the Son; for otherwise this Assembly seems to have receded from the *Nicene Standard*, in leaving out the Term *διωκόντων* in the Account which they give of the Person of the Son. Secondly, That the Context of the cited Passage is not sufficient to determine fully, what the Mind of *Origen* was in this Matter; because other Writers, who explain the Unity of the Godhead of the Father and the Son, by an Unity of Consent in one Place, as *Origen* does here, do yet notwithstanding hold an Unity of Sub-

* ΕΙΤΙΣ τὸ ἐς τὸ θεὸς πρῶτος, καὶ ἐς τὸ μὴ ταῦτα, καὶ πλὴν ἐμῶ ἐκ ἐστὶ θεὸς τὸ ἐπ' ἀναιρέσει εἰδικῶν καὶ ἡμῶ μὴ ὄντων θεῶν εἰρημένον, ἐπ' ἀναιρέσει τῆ μορφῆς πρὸς τῶν αἰώνων θεῶ ἰσδιαικῶς ἐκλαμβάνει, ἀνάθεμα ἔστω.

of the TRINITY Continued. 33

stance in others: Which may be the Case of *Origen*, since an Unity of Consent does not exclude an Unity of Substance. Thus *Lactantius*, who resolves the Unity of the Godhead in the Father and the Son into an Unity of * Consent in the † latter Part of the 29th Chapter of the Fourth Book, does yet, at the || Beginning of the same Chapter, affirm an * Unity of Substance in both Persons. *Novatian* does the same; who says,

When (Christ) says *One*, it relates to Agreement, to the same Mind, to an Union of Love; so that the Father and Son are justly *One*, by Agreement, and by Love, and by Affection.

Unum autem quod ait (Christus) ad concordiam, & eandem sententiam, & ad ipsam charitatis societatem pertinet, ut merito unum sit Pater & Filius per concordiam, & per amorem, & per dilectionem, c. 22.

Which is making them *One* by an Unity of Consent, and no more. And he illustrates it after the Manner of *Origen* with the following Instance.

I have planted, *A-pollos* watered;—but

*Ego plantavi, Apol-
lo rigavit—qui au-*

* † Quapropter cum Mens & voluntas alterius in alterà sit, vel potius una in utroq; merito unus Deus uterque appellatur.

|| * Una utriq; Mens, unus Spiritus, una Substantia est.

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tem plantat, & qui rigat, unum sunt.

He who Plants, and
He who Waters, are
One.

And yet notwithstanding this, in the very next Chapter, he founds the Unity upon an higher Principle than bare Consent, upon an Unity of Nature, when he says of the Son,

Unum potest dici, dum ex eo ipso est— & dum ex ipso nascitur, dum ex ipso processisse reperitur.

He may be said to be One with the Father, because He is of him, and is born of him, and is found to have proceeded out of him.

And asserts, Chap. 31. *A Communion of Substance* between the Father and the Son: The Father communicating it, and the Son receiving it; as I have already shewn in my first Answer, pag. 68, 69.

Thirdly, That this is probably the Case of Origen, if we consider his Notions concerning the Son of God. He held him to be * *Eternal*, to be *Wisdom it self* †, and *Truth it self*, to be || *Righteousness*, to be *Great*, to be the adequate, or *commensurate* (σύμμετρον) Image of the invisible God **, to be the

* Homil. in Jerem. p. 106. Socrat. Hist. Eccles. Lib. 7. c. 6. Pamphil. Apol. p. 483, 484. † Ἡ αὐτοσοφία, καὶ ἡ αὐτοαλήθεια. Lib. 3. p. 135. Lib. 6. p. 319. cont. Cels. || Δι- καιοσύνη ἣ ὧν μέλλεται ἀπὸ τοῦ δικαίου. Cont. Cels. Lib. 6. p. 320. ** Pag. 323.

of the TRINITY Continued. 35

Immortal God, the Word, ever the same ††, to be *Immortal*, as He is the *Resurrection*, and the *Life* *, that is, essentially such, and not of meer Grace, to be *not made* †, and to be the Son of God by Nature ||. Now can it be imagined, that any one could have such sublime Notions of the Son of God, and yet look upon him to be no more *One* with the Father, than by a bare Unity of Consent? It must be confessed indeed, that there are some apparent Inconsistencies in the Writings of this Author. He acknowledges the Son to be *Eternal*, and yet affirms him to be created before the World. But these contrary Positions may readily be reconciled by that known Doctrine of some of the Antients, that the Son subsisted in the Father from all Eternity, and came forth and was manifested before the Worlds, as the productive Power, and original Pattern of all Things to be created. And some low Expressions used of the Son in certain Places of this Father's Writings, may probably refer to him in no other respect, than as He thus came forth to be the Cause and Pattern of the whole Creation. However this, I think, is a sufficient Apology for flinging a Passage into the Margin only.

†† Lib. 4. p. 170, 169.

* Lib. 7. p. 342.

† Τὸν ἀγέννητον. Lib. 6. p. 287.
p. 56. & in Epist. ad Rom. p. 366.

|| Comment. in Johan.

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V. John xvii. 3. *That they might know thee the only True God, and Jesus Christ, whom thou hast sent.*

The first Reason which the Dr. gives for his Interpretation is, that the other (given in my Book) is forced and unnatural. To which my Answer is, *First*, That it can hardly appear unnatural to those Persons, who from other Passages of Scripture believe Jesus Christ to be *True God*: Nay, on the contrary, it would be an unnatural Interpretation of the Term *Only* to exclude him by it from the *True God*, who is himself *True God*.

Secondly, It does not appear in Fact to have been judged unnatural by those Fathers, who believing the Son to be *True God*, declare him not excluded by the Term *Only*; for had they thought it unnatural, such honest Men could never have used it in the Manner they have done, such as *Novatian, Hilary, Ambrose, Basil, and Nazianzen*, cited in my first Answer, p. 10, &c. To which may be added *Epiphanius*, who says,

Ἐν τῷ ἑν εἰπεῖν τὸ
μόνον ἀληθινὸν θεόν, εἰς
μοναρχίαν ἡμᾶς ἡγάγειν,
— ἵνα μὴ πολυθεΐα
ἐν ἡμῖν ἐπὶ ᾗ, — ἣ δὲ ἀ-
πέσειλας Ἰησοῦν χριστόν.
Ἰησοῦν χριστόν τινά; ἀ-

When therefore, he
says, the Only True
God, he leads us to the
Unity, — that we may
be no longer Worshippers
of many Gods. (And
when he adds,) And
Jesus

of the TRINITY Continued. 37

Jesus Christ, whom ληθινὸν Θεόν. Ancorat.
thou hast sent; What §. 2.

Jesus Christ? The
True God.

And Athanasius, who says,

If therefore the Father be called the Only True God, He is not so called to the Exclusion of him, who says, *I am the Truth*; but to the casting out of Gods, who are not true by Nature.—

But now when He joyns himself with the Father, He shews that He is of the Nature of the Father.

Ἐὰν τοίνυν ἢ μόνῳ ἀληθινὸς Θεὸς ὁ Πατήρ λέγῃται, ἢ εἰς ἀθέτησιν τῷ λέγοντι, εἰώειμι ἢ ἀλήθεια, εἰρηλατῶ ἀλλ' εἰς ἀναίρεσιν πάλιν τῷ μὴ περυγῶτων εἶναι ἀληθινῶν. — Νῦν ὁ συνάψας ἑαυτὸν τῷ Πατρὶ, ἐδείξεν ὅτι τῷ φύσει τῷ πατρὸς ἐστὶ. Orat. 3. cont. Arian. §. 9.

Epiphanius indeed seems a little after to apply μόνῳ to the Father, as He is Father; but then this does not exclude the Son from being One with the Father, as *He is true God*, but from being *One* with him as He is Father: Which must ever be done.

The Dr's second Reason for his Interpretation is, "That in each of the other Places of the *New Testament*, where the *True God* is mentioned, it signifies, by way of Eminence, the Person of the Father." Well, but because the *True God* is affirmed primarily of the Father, as the Root of the Tri-

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nity, must therefore the Son be denied to be *True God* by a Communion of Substance? As I conceive it, the Dispute is not, whether the Appellation of *the True God* primarily belong to the Father; but whether it so belong to him as to exclude the Son from being *True God*, by a real Communion of the Divine Nature. The Dr. indeed, acknowledges, p. 52. "That the Son is really and truly God, by deriving real and true Divinity from the Power of the Father." But what this Divinity is, or whether it be founded upon a Communication of the Substance of the Father to the Son, the Dr. tells us not: Here he leaves us in the Dark; and till this be cleared up, no Apology he can make, can prove satisfactory. It is granted therefore, that the Father is *the Living and True God* in Opposition to *Idols*, who have no Life, nor true Divinity, as the Text teaches us, 1 *Thess.* i. 9. and that the *Word* is the Son of *the Living and True God the Father*: And yet it cannot be granted, that the Father is contradistinguished from the Son, as *Living and True God*, but as *Father*; which is implied, tho' not expressed. For if He be contradistinguished as the *Living and True God*, the Son cannot be the *Living and True God*; otherwise there will be a Coincidence of Characters: And where there is a Coincidence, there is no Distinction, which is contrary to the Thing supposed;

of the TRINITY Continued. 39

posed; but the Son is * *the Living and † True God*. The Dr. therefore cannot be supposed to distinguish the Father from the Son, by his being *the Living and True God*, but by his being *primarily and originally the Living and True God*; that is, the Distinction lies in his being the *First*, and the *Origin*, or in his being the *Father*, as I reasoned before: So that the Son is distinguished from the Father, who is *the Living and True God*, not as He is considered in the Character of *Living and True God*, which Titles have been already shewn to be given to the Son, but as He is considered in the Character of *Father*. But, adds the Dr. “ In like Manner, the other “ Places of Scripture, where *the One or Only “ God* is mentioned, *do all of them—mean “ thereby the Person of the Father singly.*” If they mean the Father singly, then *One and Only* are a Personal Character, as the Dr. seems to understand them in his *Scripture Doctrine*, Part 2. §. 9. And the Son must necessarily be excluded from *the One and Only God*; but I have shewn, N. 2. That *One and Only* joined with *God*, is no Personal Character of the Father, and therefore does

* See the 1st Answer, p. 76. Ἡ χρι φύσιν ζων. Frag. Just. in Spicil. Sec 2. p. 172. Τὴν ὁρίως ζων. C. Alex. Strom. Lib. 7. p. 708. And Θεὸς ζων. Id. in Admon. ad Gent. p. 66. Ζων. Euseb. Orat. de Laud. Const. p. 660.

† See N 410.

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not exclude the Son. *One and Only* joined with *Father*, is indeed a personal Character, and excludes any other *Father*, and by Consequence the Son from being *the Father*; but this is a different Expression from the *One and Only God*, which excludes from the *Divinity*, and cannot affect the Son who is *God*, but those only, who are no Gods. And thus *Tertallian* understands these exclusive Terms.

Deniq; inspicere sequentia hujusmodi pronuntiationum, & invenies fere ad Idolorum Factitores atq; Cultores definitionem earum pertinere, ut multitudinem falsorum Deorum unio Divinitatis expellat. Adv. Prax. c. 18.

Consider, says he, the Context, or what follows this sort of Expressions, (meaning, the exclusive Expressions) and you will find that they are generally confined and directed to the Makers and Worshipers of Idols, that the Unity of the God-

head might exclude the *Multitude of false Gods*.

Irenaus, as I have observed * before, makes the *One and Only God*, wheresoever used throughout the whole Bible, to shut out false Gods, and mentions no other.

* N. I. p. 16.

of the TRINITY Continued. 41

And Basil says,

The Terms *One and Only* are spoken of God in the Scripture, not in Opposition to the Son, or *Holy Ghost*; but to those, who are not Gods, but falsely so called.

Τὸ γὰρ εἶς καὶ μόνος ὅτι καὶ θεὸς ἐν τῇ γενομένη, καὶ πρὸς ἀνιδιαιστολὴν τῆς υἱοῦ, ἢ τῆς ἁγίου πνεύματος λέγεται, ἀλλὰ πρὸς τοὺς μὴ ὄντας θεοὺς, ὀνομαζομένους ὧς ψευδῶς. Basil. Epist.

141. p. 927. A.

What other Authors have been of this Opinion, will appear by considering my first Answer, pag. 5, 7, 8, 9, 10, 11, 12. As for the Texts cited to support the Dr's Assertion, they will be explained by the Remark on, 1 *Thess.* i. 9.

The learned Dr's third Reason is, pag. 58. "That all the Writers in the three first Centuries understand the Text as he does." When he shall be pleased to produce these Writers, it will then be time to consider them. As for the Meaning of *Novatian*, I have considered it before, N. 1. p. 13. I shall only add one Passage out of an Author, who would not easily be suspected to have called Christ *the Only True God*, I mean *Eusebius* of *Cæsarea*; who in his Panegyrick upon *Constantine*, pag. 654, 655, chap. 15. having given this as a second Reason why Christ rose from the Dead, namely, that He might manifest his Godhead, adds, for since Men had deified Men, who were detained of Death,

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Death, calling them Gods and Heroes : The *Word*, out of Compassion to Men, would discover to them who He was, raising up his Body after Death to a new Life.

<p>Καὶ μόνον τῶτον ἐν θανάτῳ θεὸν ἀληθῆ εἶ- ναι διδάσκων ὁμολογεῖν, τὸ τὰ βραβεῖα τῇ κατὰ τὸ θανάτου νίκης ἀνα- δυσάμενον.</p>	<p><i>And teaching them to confess, that He only of all who died was True God, who was crowned with the Re- wards of Victory over Death.</i></p>
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Calling the Word, who quickened his Body, *the only True God*, in Opposition to Men, who were deified after Death, but detained of it : As the Father is called *the only True God*, in Opposition to all false Gods whatsoever.

The fourth Reason is, “ That many even “ of the latter Fathers also understand this “ Text, as He does.” Of whom he cites two only, *Athanasius* and *Hilary*. That *Athanasius*, tho’ he understood *the only True God* to be the *Father*, yet never intended to exclude the Son, is evident from his own express Explication of this Text, which I have produced, *pag. 34*. And that *Hilary* does not exclude the Son from being *True God*, has been shewn in my first Answer, *pag. 10, 11*. from Words as clear, as well can be expected. Neither does the Passage brought by the Dr. prove the contrary, as has been observed before, *N. 2. p. 23*.

The

of the TRINITY Continued. 43

The fifth and last Reason is, “ That the
“ learned Bishop *Pearson*, and the learned
“ Bishop *Bull*, expressly acknowledge these
“ Words, *the Only True God*, to be meant—
“ of the *Father only*, by way of supream Emi-
“ nence, in Contradistinction to the Son.”
That *the True God* is a Title primarily attribu-
ted to the Father, as the first Person and Root
of the Trinity, has been already granted. And
that the Term *Father* contradistinguishes the
Person, of whom the Words are spoken, from
the Person of the *Son*, is equally true. But
that the *Only True God* is used in Contra-
distinction to the Son, is what the Senti-
ments of the Antients concerning the Term
Only, which I have plentifully alledged in
the foregoing Pages, suffer me not to be-
lieve. It appears, indeed, to have been the
Opinion of these learned Prelates, that it was
used in Contradistinction to the Son; but
the *Authorities* they produce for the Confir-
mation of their Opinion are very few, and
argue no more than that the Son is excluded
from the Person of the Father, but not from
a Communion of Substance and Godhead:
These very Fathers cited by them, as well as
the learned Prelates themselves, holding the
Unity of Nature in both Persons. As for the
Texts they alledge, in Favour of their Opi-
nion, and as the Foundation of it, they are
the Text at present under Consideration,
and 1 Cor. viii. 6. and *Ephes.* iv. 6. The Text
out

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out of the Epistle to the *Corinthians*, has been considered in my first Answer, pag. 14, 15. where I have observed, That the Father is *the One God* in Opposition to the many Gods so called, whom the Context speaks of; and not in Opposition to the Son, who is comprehended in *the One God*: For the Proof of which I refer to N. 2, 3. And now further refer the Reader to what I shall say upon this Article afterward. To which may be added, N. 5. of my first Answer; and what I have now said, by way of Confirmation, under the same Number. To which I will subjoin two or three Authorities more in relation to the Text out of the Epistle to the *Corinthians*. *Irenaeus* having cited it, *Lib. 3. c. 6. p. 209, 210.* makes this Reflection upon it,

Distinxit enim & seperavit eos, qui dicuntur quidem, non sunt autem Dii, ab uno Deo Patre, ex quo omnia.

He distinguished and separated them who are called, indeed, but are not Gods, from the One God the Father, of whom are all Things.

But not a Word of the Exclusion of the Son from the Unity of the Godhead. *Theophylact* says,

Πεὶς ἀντιδιαστολὴν τοῦτον τῶν ψευδωνύμων θεῶν, ἔχῃ τῶν ὕψ, εἶπεν ἓνα θεὸν τὸ Παῖσα. In Loc.

That the Apostle said One God the Father, in Opposition to Gods falsely so named, and not in Opposition to the Son.

Chry-

of the TRINITY Continued. 45

Chrysostom says,

Περὶ τῶς προσετίθει
τὸ Πατὴρ, βαλόμενον
γνωρίσαι τὸν ἀγέννητον.
ἤρκει γὰρ τὸ Θεός, εἴγε
αὐτὸς μόνος ἦν γνωρι-
σικόν, τὸτο δηλώσαι.
In Loc.

The Additional
Term *Father*, would
have been superflu-
ous, when the Apo-
stle intended to ex-
press him who was
Unbegotten. Because
the Term *God* would

have sufficiently done it, if that Term
were expressive of him only, who is
Unbegotten.

And upon the like Expression, 1 Tim. ii.
5. He says, * *How comes it that he says One?*
(God.) His Answer is, *In Opposition to Idols,*
not to the Son. Whence it appears, that
the Terms *One God*, are in Opposition to
Idols, or False Gods; and the Term *Father*,
either expressed or implied, is in Opposi-
tion to *the Son*. The other Text referred
to Eph. iv. 6. is near the same with
1 Cor. viii. 6. and has the same Meaning.
What I have said in Answer to the Dr's
Fifth and Last Reason, will give a clear
Account of the Passages cited out of the
Learned Bishop Bull by the Dr. in his
Reply to the Learned and Ingenious Mr.
Nelson, pag. 8, 9. and help us to make a
right Judgment of the Mind of the Catholic

* Πῶς ἐν φησὶν, εἷς; πρὸς ἀντιδιαστολήν τῶν εἰδώλων, ἢ πρὸς
τὸν υἱόν.

Fathers,

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Fathers, whom the Dr. believes generally to be on his Side; there is one particularly, whose Opinion he largely examines into, from *pag.* the 11th, to *pag.* 14th, which I think my self obliged to take Notice of, because I have taken Passages out of the same Chapter of the same Author, *pag.* 47, and 50. of my First Answer. The Author is *Irenæus*, whose Reasoning He sums up after the following manner, *pag.* 12.

“ The Gods of the Heathen are false Gods,
“ or, no Gods at all: God the Father is
“ true God, or Lord, because he originally
“ ruleth over all: The Son also is true
“ God, or Lord, because he has truly and
“ really received from his Father Divine
“ Power and Dominion over the whole
“ Creation.” That this is not a just Representation of the Reasoning of *Irenæus*, I think will appear from the following Remarks; first, the Dr. puts in, *Originally*, which *Irenæus* mentions not; his Words are, *Neque Dominum appellassent aliquem ex suâ Personâ, nisi qui dominatur omnium, Deum Patrem.* They would not have called any One Personally Lord, but God the Father, who rules over all. Again, *Nemo igitur alius Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus & Dominus.* No other therefore is named God, or called Lord, but he who is the God and Lord of all. Where the Father
ther

of the TRINITY Continued. 47

ther is not called *true God*, and *true Lord*, because he *originally* ruleth over all; but simply because he *ruleth over all, and is the God of all*. Originally, belonging to God the Father, not as an Essential Part of the Idea of the *true God, and Lord*, or of the Father, as *true God and Lord*: But of the Father, as *First, unbegotten*, or deriving his Being and Power from no other. So that as He is the *God and Lord of all*, He is the *true God and Lord*: And as He is *originally* the God and Lord of all, He is the *true God and Lord the Father*, who is *First and unbegotten*. Secondly, the Son is not called *true God*, because he receives Dominion from the Father; but only *true Lord*. For having said, *That neither the Lord, nor the Spirit, nor the Apostles; — would have called any one Lord — except God the Father, who rules over all*; he adds, *and except his Son, who hath received Dominion from his Father over all the Creation. Et Filium ejus, qui dominium accepit a Patre suo omnis conditionis*. Where there is nothing said of the Son as *God*, but as *Lord*; and that in such a Sense of the Word, as it signifies one who has *Dominion*; and not in the *Hebrew* Sense of *Jehovah*, which signifies him who emphatically *is*, or *is Being it self*; which causes a great Difference: For the Term *Lord*, as it signifies one who has Dominion, is inferior
to

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to the Term * *God*, as it signifies Him, who has a Divine Nature † or Substance, the Ground of Dominion; when on the other Side, the Term *God*, (*Elohim*,) as it signifies Power, and consequently Dominion, is inferior to *Lord*, (*Jehovah*,) as it signifies a *necessarily existing Substance*, which is the root of all Power. *Dominion* then, as *Irenæus* uses it, proves the Son to be *Lord*; and his receiving it from the Father, proves his Dependency upon the Father. But as for his *Godhead*, He gives no other Proof of that, than that He is absolutely called *God*; I mean in this Chapter: For in other places He resolves his *Godhead* into the Divine *Substance*, or Nature communicated to him by Generation; as *Lib. 3. c. 26*. He has the following Words upon *Isaiah vii. 10, 17*.

Diligenter igitur significavit Spiritus Sanctus per ea quæ dicta sunt, generationem ejus quæ est ex Virgine, & Substantiam quoniam Deus.

The Holy Ghost carefully shewed, by what has been said, his Birth of the Virgin: and his Substance, as He is God.

Which is called, his *illustrious* || *Birth of the most high Father*. The Divine *Substance* shewing him to be *God*; his *Birth*, or re-

* † Θεὸς ὄνομα ἑστίας σημαντικόν. Greg. Nyssen. adv. Græc. p. 82. see N. 534.

|| Præclaram — eam quæ est ab Altissimo Patre genituram. *Lib. 3. c. 21*.

ceiving

of the TRINITY Continued. 49

ceiving it by Generation, shewing him to be Son.

The learned Dr. proceeds, pag. 12, 13. "But still the Father alone is strictly and properly the One God." Which he endeavours to prove from Two following Expressions in the same Chapter of *Irenæus*, whereof the one declares, * that the Father is the Only and true God. And the other, † that He is the only God. But I must reply, that the Father is called the Only God, in Opposition to false Gods, and not in Opposition to the Son, as if he were not properly contained in the Only God. And this appears from the very Citation of the Dr. For when *Irenæus* says, who art the only and the true God, he adds, || above whom there is no other God, Shewing, that all pretended Superior Deities, not the Son, who is subordinate to the Father, were excluded from the Only God. For the preceding Chapter will shew, that he affirms and proves the *Demiurgos*, or Creator of all Things, to be the Only God, in Opposition to them who denied

* Qui est Solus & verus Deus. † Quia Solus Deus es.

|| Super quem alius Deus non est. For these Hereticks hold ἄλλον θεόν παρὰ τὸν δημιουργόν, Lib. 1. c. 4. To which ἄλλος θεός, *Irenæus* opposes τὸν ποιητὴν ἑαυτοῦ καὶ τοῦ μόνου θεοῦ παντοκράτορος Lib. 1. c. 13. § 2. which may shew in what Sense this Father thought the first Article of the Creed to be exclusive.

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him to be *the Only God*; and made him to
 * *be the Off-spring of Defect*, who was out
 of the *Pleroma*, beneath all the *Æons*;
 that is, the God † of the *Création* only,
 but not the Supreme God. And this
 Opposition I believe will generally be
 found throughout his whole Book. And
 to make this more plain, that none
 but pretended Deities are excluded from
the Only God, He tells us in exprefs
 Terms.

Ita ut is quidem, *That He, who made*
 qui omnia fecerit, *all Things, is justly*
 cum (*which is not called with his Word,*
said to be wanting in The Only God and
more than one MS.) Lord.

Verbo suo justè dica-

tur Deus & Dominus Solus, *Lib. 3. c. 8.*

Comprehending the *Word* in the *Only*
God and Lord. Which is agreeable to his
 Sentiments in other places, in which he
 makes them really, not personally One, as
Lib. 2. c. 18. and 24. and opposes them jointly,
as being each true God and true Lord, to the
pretended Deities of the Heretics, against
whom he disputes; as Lib. 3. c. 6. Lib. 4.
c. 1. Lib. 3. c. 9. The Citation out of
1 Cor. viii. I have spoken to before. pag. 44.
 So that I am surpris'd at what the learned

* Labis esse fructum *Lib. 3. c. 5.*
 — τῶν ὑποκειμένων. *Lib. 1. c. 5. §. 1.*

† Παντοκράτωρ,

of the TRINITY Continued. 51

Dr. says at the Conclusion of this Paragraph, to the learned Mr. *Nelson*, " That he could not have picked a Chapter out of the whole Works of *Irenæus*, or indeed out of all Antiquity, more contrary to his own Purpose, or more pertinent to his." Concerning which round Assertion, let the Reader judge.

Having thus passed through the Dr's Reasons for his Opinion, I come now to consider his Objections to mine. I had said, Page the 9th, that the Term *Only*, does not always exclude every thing else but the Subject to which it is united. This the learned Dr. denies, and I had supported my Opinion with a Sentence out of *Ecclesiasticus*, c. xxiv. 5. *I alone* (μόνῃ) *compassed the Circuit of Heaven*; which being spoken of *Wisdom* a Divine Person, did not exclude the Father, of whom the like Expression was used, *Job* xxii. 14. The Dr. denies, that *Wisdom* in this Place is a Divine Person. I Answer, in Relation to the first, that it is evident from the Use of the Word *Only*, (and the Import of Words is to be taken from Use, and not from Speculation,) that it does not always exclude every thing else, but the Subject to which it is united. As for Instance, *Origen* calls Christ * *the Only Lord*.

* Μόνος ὁ Κυριος διελύειν τῷ υἱῷ τῷ θεῷ, Cont. Cels. p. 389.

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And says in his Comment on Psal. cxlvi. v. 10. not yet published, concerning Christ, if therefore, O Sion, He, who is esteemed thy only God, reigns for ever, ἔς ἔς .

Cyprian says,

Solus Dominus misereri potest, veniam Peccatis, quæ in ipsum commissa sunt, Solus potest Ille largiri, Qui Peccata no-

stra portavit. De Lapsis, pag. 129. Edit. Oxon.

Now no one will say, that these Authors intended to exclude the Father from being Lord and God, and from the Power of forgiving Sins. Clemens Alexand. calls the Son, † the only Judge. And yet God the Father is called the Judge of all, $\chi\epsilon\iota\rho\eta\ \delta\epsilon\omega\ \pi\acute{\alpha}\nu\tau\omega\upsilon$, Heb. xii. 23. So on the other Side, God the Father is called the One and Only God, and yet not to exclude the Son from being comprehended in the One and Only, as has been abundantly proved. Tertullian says, || Before all Things God was alone. But then adds, ** He was alone: Because there

$\text{Ὁ γὰρ, ὡς σιὼν, μόνος σε θεὸς νομιζόμενός ἐστι τοίνυν βασιλεύει διὰ παντὸς καὶ μένει διηνεκώς. Vide Cod. Baroc.}$

The Lord only can pity: He only who bore our Sins, can pardon the Sins which are committed against him.

† Μόνος $\chi\epsilon\iota\rho\eta\varsigma$. Padag. Lib. 1. c. 2. p. 80. || Ante omnia enim Deus erat Solus. ** Solus autem; quia nihil aliud extrinsecus præter illum.

of the TRINITY Continued. 53

was nothing Foreign to him besides himself, excluding only that which was Foreign to his Nature, but not the Word; for, says he, *But even then He was not alone; for He had his Reason with him: Caterum ne tunc quidem Solus: Habebat enim secum—rationem suam. Adv. Prax. c. v.* in which Reason He affirms, that the Word was before its Prolation. Theophilus ad Autol. says, * in the Beginning God was alone, but subjoyns immediately, † and the Word was in Him. So when Tatian says, || The Lord of all things was alone; it is with this Distinction, In respect of his Works, which were not yet made. For he says notwithstanding, ** that the Word subsisted with him. And where the Son is not expressly excepted out of the Exclusion, there, either the Context, or the like generally exclusive Expressions limited in other places, or the known Doctrine of the Author, will generally shew that the Son is excepted. In Relation to the Second, I say, that Wisdom mentioned Eccles. xxiv. is a Divine Person, as is evident from the Context, compared with the following Words out of Prov. viii. 22, 23. Κύριος ἐκτίσεν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα

* Ἐν πρώτοις μόνος ἦν ὁ Θεός. † Καὶ ἐν αὐτῷ ὁ λόγος.
 Lib. 2. p. 130. || Ὁ γὰρ Δισπότης πῶν ὅλων — κατὰ μέν-
 τιν μυστικὴν γεγεννημένην ποίησιν μόνος ἦν. ** Σὺν αὐτῷ
 γὰρ — αὐτὸς καὶ ὁ λόγος, ὅς ἦν ἐν αὐτῷ, ὑπέστη. §. 7.
 Edit. Ox.

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αὐτὴ πρὸς τὸ αἰῶν; which Wisdom speaks of her self, and are generally attributed by the Antient Writers, both Orthodox and *Arian*, to the Person of the Son. Now this very Stile of speaking, is appropriated to Wisdom in this very Chapter of *Ecclesiasticus*; for v. 9. She is represented as speaking thus of her self, πρὸς τὸ αἰῶν; ἀπ' ἀρχῆς (ἀπαρχὴν, MS. Alex.) ἔκτισέ με, and v. 8. ὁ κτίσας με κατέπαυσε τὴν σκηνὴν μου, &c. Which, compared with v. 4. shews, that the *Shechinah* was hers. If then there was but *one Wisdom* created before the World: And that *Wisdom* is the *Word*, according to the general Sentiments of the Antient Orthodox and *Arian* Writers: The *Wisdom* in *Ecclesiasticus*, affirmed to be created before the World, must be the *Word*, that is, a Divine Person.

The Dr's Second Reply is referred to its proper Place.

The Third Reply is, " That the Word
 " Only appropriates somewhat to the Sub-
 " ject, not only exclusive of what the
 " Subject is opposed to, but also of what
 " it is contradistinguished from. My An-
 " swer is, That if *Only* relate to the Term
Father, the Term *Father* is so appropriated
 thereby to the *First Person*, as to exclude
 the Son, as well as every thing else, from
 being the Father. But if it relate to the
 Term

of the TRINITY Continued. 55

Term *God*, or *true God*, it is attributed to the Subject in such manner, as not to exclude the Son from the *One true God*, but Idols only. Again, The *Father* is not contradistinguished from *the Son*, by the Character of the *Living and True God*, but by that of *Father*; for this is the full Meaning of the Citation out of the First Epistle of the *Thessalonians*, c. i. v. 9. *Ye turned to God from Idols, to serve the Living and True God the Father, and to wait for his Son from Heaven.* Where the *Living and True God*, is used in Opposition to *Idols* only, who have no *Essential Life and Truth*; and not in Contradistinction to the Son, who is *the Life and the Truth*, John xiv. vi. And the Term *Father* implied, is in Opposition to, and exclusive of *the Son*. But I have spoken of this already, p. 38, 39.

The Fourth Reply is in Relation to the Authorities cited in my Answer. I have said enough before, concerning * *Novation*, † *Hilary*, and || *Athanasius*, observing only, that *Novatian* does not barely mean, that Christ is God, by *having received true Divine Dominion over the whole Creation, from and in Subordination to the Father*, as the Dr. says: but that He is God by a Communication of the *Substance* of the Fa-

* Page 13, 14, 15.
and p. 25. of this Answer.

† Page 10, 11. of my First Answer;
|| Page 37.

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ther to him, or by a Communion * of Substance. Nazianzen's Reasoning is not his own; it was a Traditional Manner of arguing upon the Text. He says, † *That these following Words would not have been added, and Jesus Christ whom thou hast sent, if the Terms the Only True, had been used in Contradistinction to the Son.* Which I think is much the same Reasoning with that of Novatian, who says of Christ, || *Who would never — have joined himself with the Father, except He had been willing they should have believed Him to have been God.* And again, ** *But He joined himself with God, that by this Conjunction, He might be known to be God, as really He is.* Which is as much as to say, That He would not have joined himself with God the Father, if He had not been God, that is, if He had been excluded from the Godhead, or from being comprehended under the One True God, by the Words, *the Only True God*; †† for that He is excluded from the Person of the Father, by the Term *Father*, v. 1. is already acknowledged. Athanasius talks after the like manner, ||| *But now, by joining himself with the Father, He shewed that He was of the Nature of the Father*; which

* Per Substantiæ Communionem, c. 31. † See First Answer, p. 12, 13. || See my First Answer, p. 10.
 ** Ibid. †† See above, p. 13, 14, 15. ||| Above, p. 37.

argues,

argues, that He would not have joyned himself with the Father, had He shut himself out from the Nature of the Father by the exclusive Expression, that is, from the Nature of the Father as He is God. *Ambrose* was of the same Mind, when He said, * *That the Evangelist joined the Father and the Son together by the Conjunction, that none might separate Christ the True God from the Majesty of the Father.* Which he seems to have taken from *Novatian*, who says, in the like Style, † *But He joined himself with God, that by this Conjunction, He might be known to be God.* *Ambrose* indeed adds, *For a Conjunction never separates*, which the Dr. reflects upon with some keenness: But be this Reason never so weak, it cannot take off from the Authority of an Explication, which has so much Appearance of being traditional.

We come now to *Origen*, whom this learned Gentleman thinks to have described the Sense of the Primitive Church in explaining *the Only True God* by *ὁ ὢν Θεός*; but, I conceive, I have sufficiently shewn the contrary in this Article. The Dr. proceeds, and affirms, pag. 67. “ That he could never find “ the Title *ὁ Θεός*, given *absolutely* to any “ other Person, than to God the Father.” Which he grounds, I suppose, as well on

* *First Answer*, p. 11.

† *Above*, p. 56.

Origen's

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Origen's Remark, as on his own Observation; who had said, * That *ἀνὸς Θεός*, or *God unoriginated*, is *ὁ Θεός*, (*God with the Article ὁ.*) And that whatever is *God* besides *God unoriginated*, being so by a Communication of his *Godhead*, cannot be called *ὁ Θεός* (*God, with the Article ὁ*) but more properly *Θεός*, † (*God, without the Article.*) To which Remark I had replied after the following Manner, *pag.* 14. of my first Answer, That if this Observation were true, neither Scripture, nor Antiquity, would have named *Christ God*, *Θεός*, with the Article *ὁ*; for which I cite *Thomas's* Words, *ὁ Θεός μὲν*. The Dr. says, It is quite a different Thing from *ὁ Θεός* absolutely. To which I Answer, That in *Irenaeus's* Sense of the Word *absolutely*, whatsoever the Dr's may be, *ὁ Θεός μὲν* is an Argument that the Son is *ὁ Θεός*, *God absolutely*. This Father lays down this as a Principle,

Neq; igitur Dominus, neq; Spiritus Sanctus, neq; Apostolicum qui non esset Deus—*absolute* Deum nominassent aliquando, nisi esset verè Deus. *Lib.* 3. c. 6.

That neither the Lord, nor the Holy Ghost, nor the Apostles, would at any time, have named him—absolutely God, who was not God, except He had been truly God.

* In *Johan.* p. 46. Huet.

† See this Authority urged against the learned Author of *Some Considerations*, &c. p. 281.

Where

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Where *the Truth of the Godhead* is the Foundation of his being named *absolutely God*. And among the Instances, which he brings to shew that the Son is named *absolutely God*, are the two following, *Deus Deorum Dominus loquutus est*, in the *Septuagint*, Θεὸς Θεῶν κρείσσει ἐλάλησε; and, *Deus manifestè veniet, Deus noster*, in the *Septuagint*, ὁ Θεὸς ἐμφανῶς ἔξει, ὁ Θεὸς ἡμῶν, Psal. l. 1, 2, 3. If then Θεὸς without an Article, notwithstanding it relates to Θεῶν, or the Church, as he explains himself afterward: And Θεὸς with an Article, notwithstanding it relates to ἡμῶν, are Arguments that the Son is named *absolutely God*, and consequently that He is *absolutely and truly God*: Shall not Θεὸς with an Article, notwithstanding it relates to μὲν, be an Argument also that the Son is *absolutely God*, or called so in Scripture? The Ground of this Father's Reasoning I take to be this, that none could be the *God of the Church*, but who was *absolutely God*, that is, *truly God*, *verè Deus*, or God by Nature; (for truly God, and naturally God, are the same with this Author, *Lib. 4. c. 1.*) And that therefore the Son being *the God of the Church*, is thereby proved to be *absolutely God*, *truly God*, or God by Nature. And in this Sense of being *absolutely God*, or *truly and naturally God*, he opposes him to those who are not *truly and naturally Gods*, but only so reputed. For, says he, in the same Chapter,

Cum

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Cum autem eos, qui non sunt Dii, nominat, non *in totum* — Scriptura ostendit illos Deos. Sed cum additamento & significatione, per quam ostenduntur non esse Dii.

When the Scripture names them, who are not Gods, it does not shew them to be absolutely Gods, That is, does not use any such Expressions about them, as are made use of to shew either immediately, or by

Inference, that the Father and the Son are *absolutely* God; but makes mention of them *with some additional Term and Token, that shew them to be no Gods.*

Whence it appears, that according to this Author, *absolutely* is used in such a Meaning as comprehends both Father and Son, and excludes false Gods, and is not applied to the Person of the Father, in Contradistinction to the Son: In which latter Sense the Dr. understands it, when, he says, *ὁ Θεὸς absolutely*, is the same as *ὁ παντοκράτωρ*, or *ὁ ἐπὶ πάντων Θεός*; which he holds to be a Personal Character of the Father. But to give two or three Proofs more out of Scripture, as interpreted by the Antients. *Ἀνέστη ὁ Θεός ἐν ἀλαλαγμῷ, &c. Psal. xlvi. 6, &c.* is attributed to Christ by *Justin Martyr*, in *Dial. cum Tryph.* *Ὁ Θεός ἐκ θαύμαν ἤγει, Hab. iii. 3.* by *Irenæus*, *Lib. 3. c. 23.* *Καὶ εἶδον τὸ πρόσωπον ὁμοιωμένην ὁ Θεός Ἰσραὴλ, Exod. xxiv. 10.* by *Eusebius*, *Lib. 5. c. 18.* *Dem. Ev.* Indeed

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deed it would be endless to shew how Θεός, with the Article ὁ, is given absolutely to Christ in the Holy Scriptures, as cited by the Antients. They use also themselves, ὁ Θεός, of the Person of the Son. *Justin* says, in *Dial. cum Tryph.* p. 54. Edit. Steph. That He is ὁ Θεός ἀπὸ τῆς Πατρὸς τῶν ὅλων γεννηθεὶς, καὶ λόγος, καὶ σοφία, &c. *Irenæus*, ὁ Θεός ἐν ἀνθρώπῳ ἐγένετο, Lib. 3. c. 23. *Clem. Alexandrinus*, καὶ Ἰσραὴλ ἐπωνόμασαι, ὅτε εἶδεν τὸν Θεὸν τὸν κύριον, ἕως ὅτου ὁ Θεός ὁ λόγος, *Pædag.* Lib. 1. p. 110. *Eusebius*, εἴη δὲ ὁ Θεός λόγος καὶ ταῦτα φάσκων, *Demon. Evang. Lib. 5. c. 6.* The Dr. may probably think that these latter Citations, tho' they prove the Son to be Θεός, with the Article ὁ, yet don't prove him to be *absolutely* God like the former; because ὁ Θεός, is not used *absolutely* by it self, but with the Term λόγος. But I must say that according to *Irenæus's* Notion of *absolutely*, which I have already explained, they are *absolute* Expressions, because there is no *additional Term or Token* that shews the Person spoken of under the Character of ὁ Θεός to be no True God; which is the Mark of Distinction he gives us, to know God absolutely so called, from those who are not absolutely called by that Title. Now that these Authors had a different Notion of the Word *absolutely*, from that of *Irenæus*, is what I am not apprized of; tho' if they had, yet the
Apo-

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Apology is certainly good for *Irenæus*'s own Expression, $\delta \theta\epsilon\omicron\varsigma \epsilon\nu \alpha\nu\theta\rho\omega\pi\omicron\tau\omicron\iota \epsilon\gamma\gamma\epsilon\lambda\omicron$, which is *absolute* in his Sense, notwithstanding what Dr. *Clarke* says, in his Letter dated July 22. 1714. "That in the Passage of *Irenæus*, cited again by poor Dr. *Grabe*, $\delta \theta\epsilon\omicron\varsigma \epsilon\nu \alpha\nu\theta\rho\omega\pi\omicron\tau\omicron\iota \epsilon\gamma\gamma\epsilon\lambda\omicron$, the Words $\delta \theta\epsilon\omicron\varsigma$ are "not put *absolutely*;" And why so? Because they refer to Christ. And so do those Expressions which *Irenæus* brings to prove him *absolutely* God. And yet they are *absolute* in his Sense, because there is nothing joined to them that argues the Son to be no True God. Nay, I may say, that $\delta \theta\epsilon\omicron\varsigma \epsilon\nu \alpha\nu\theta\rho\omega\pi\omicron\tau\omicron\iota \epsilon\gamma\gamma\epsilon\lambda\omicron$, is as *absolute* as $\delta \theta\epsilon\omicron\varsigma \epsilon\nu \delta\alpha\mu\alpha\nu \eta\zeta\epsilon\iota$, *Hab.* iii. 3. to which it plainly refers, as $\kappa\upsilon\epsilon\iota\omicron\varsigma$ does in the same Fragment to the Term *Lord*, in the Citations out of *Isaiah* and *Joel*, in which it is used *absolutely*. So that I am perswaded it was not a *Poverty* or Weakness of Judgment, but a right Understanding of the Mind of his Author, that made the good and learned Dr. *Grabe* cite that Passage in the Manner he does.

The learned Dr. tells us in the Margin, that the same Remark (namely, that $\delta \theta\epsilon\omicron\varsigma$ is appropriated to God the Father) is largely insisted on by * *Eusebius*. But I am of Opinion, that there is a Difference between him and *Origen*. For *Origen* appropriates it to the

* See this Authority urged against the learned Author of *Some Considerations*, &c. p. 281.

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Person of the Father; but *Eusebius* does not deny it generally to the Son, but says, in Opposition to *Marcellus*, a reputed *Sabellian*, That if Father and Son were Personally One, the Apostle would in this Place have said thus; *The Word was with God* (the Father,) and *the Word was that God* (ὁ Θεός) the very Person of God the Father. Which, I think, does not deny the Use of the Article in other Places, but only shew the Impropriety of it here in such a Personal Sense; for otherwise this learned Author applies ὁ Θεός to the Son, both in his Scripture Interpretations, and in his own Expressions. Nay, *Philo* the Jew, whom I take to be the Author of this Criticism, and whose imperfect Notions of the *Word*, no less than his allegorical Genius, might lead him sometimes to Remarks which it may not be safe for Christians to follow, does not make it a general Rule, that the Article ὁ is to be omitted, when the Term Θεός is spoken of the *Word*; but only says it is so in that particular Place of Scripture, ἐν τῇ παροιμίᾳ, which he is there speaking of, pag. 599. For otherwise in that very Page, and in pag. 74. he calls him ὁ Θεός. As for the Citation out of *Clem. Alexandrinus*, brought against the learned Author of *Some Considerations*, &c. pag. 282. tho' it shews that Father to have allowed the Distinction in some Cases, yet it does not prove, that he admitted it in relation to the Son, whom,

as

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as I have shewn a little before, he calls God, Θεός, with the Article ὁ.

There is one Criticism still behind of the learned Dr's, and that is, that ὁ Θεός, *Heb. i. 8.* is the Vocative Case from Θεός, without an Article: But, I humbly conceive, that the Vocative Case of Θεός is Θεέ, as *Matt. xxvii. 46.* And that ὁ Θεός is the Nominative Case, used in a Vocative Sense; and that the Articles have no Vocative Case, but that the Adverb & is used with the Vocative, as *Grammarians* observe. And that therefore if ὁ Θεός be appropriated to the Father, it can be used in a Vocative Sense for him only, and not for the Son; who, according to the Dr. has no right to the Article ὁ before the Term Θεός in the Nominative Case.

VIII. 1 Cor. viii. 4, 5, 6. *We know that an Idol is nothing in the World, and that there is none other God but One, &c.*

I have considered this Text before under N. 5. and shall proceed a little further in this Place. The learned Dr. says, *pag. 69.* "But to say that the One God the Father is the Son also, and not the Father only." I do not know the Person who in this present Controversy says, That the One God the Father, as He is the Person of the Father, is the Son. But to say, That the One God, who

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who is the *Father* in the *first* Subsistence of the Godhead, is the *Son* in the *second* Subsistence; is, I think, not contrary to Scripture nor Tradition. But adds the Dr. "Or (to say) that the Son is not excluded from being that One God, which is the Person of the Father; this is directly affirming, that Two Persons are one and the same Person." The Answer is plain, That tho' the Son is not excluded from being substantially comprehended in that One God, who in the first Subsistence of the Godhead is the Person of the Father, yet he who so includes the Son, does not affirm, that two Persons are one and the same Person; because he considers the Son, who is so substantially included, to be God, not in the first Subsistence of the Godhead, but in the second. *Pag.* 70. The Dr. says, "If the Apostle had here mentioned Jesus Christ in the second Place—only upon Account of his being (as God Man) a Being distinct from pure Deity; he must have said, not One God the Father; but One God the Father, and Son, and Holy Ghost; and One Lord, (or God Man) Jesus Christ." *First*, I no where say, that it is the only Reason, tho' I conceive it to be a sufficient one. *Secondly*, It may be worthy to be considered, whether the Word *Son* simply used, does not generally represent the second Person under both Characters of God and Man; and if so, whether it would not

F have

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have been unnecessary to have mentioned him with the *Father*, since He was to be distinctly spoken of afterward as Mediator, or as God and Man. Tho' had the Dr. put *Word* instead of *Son*, yet it is hard to tell in this Case what the Apostle should have said more, than he has said. *Chrysostom* says, That the Holy Ghost is omitted, and the Son not mentioned by the Name *God*, that the Apostle might not be thought to teach a Plurality of Gods. The Words are these.

Ἐι τοίνυν—ἐκ ἑτολ-
μησε καλέσαι—τὸ υἱόν
θεόν μετὰ τοῦ Πατρὸς,
ἵνα μὴ δοῦν * νομίζηται
λέγειν θεὸς τὸ σαυμά-
ζεις, εἰ τὸ πνεύματος ἐκ
ἐμνημόνευσε; ὡς γὰρ
ἐκέλευς αὐτῷ τέως ἦν ὁ
ἀγὼν καὶ τὸ δεῖξαι ὅτι
ἐκ ἑστὶ πολυθεία παρ'
ἡμῖν.

If therefore he (the
Apostle) did not dare
to call the Son God, to-
gether with the Father,
that He might not be
thought to speak of two
Gods; why dost thou
wonder that He did not
make mention of the
Spirit? For He was
then labouring to con-
vince them, (the Co-

inthians), that we were not Polytheists.

So also *Theophyl. in Loc.* I will add also the following Citation out of *Chrysost.*

Καθάπερ ἐκ ἐξωθεῖ τὸ
Πατέρα τὸ κύριον ὄναι—
διὰ τὸ ἵνα αὐτὸν λέγεσθαι
κύριον τὸ υἱόν· ὥτως ἐδὲ

As the Father is not
excluded from being
Lord— because the
Son is called the One

* Vid. Hilar. de Trin. Lib. 8. p. 62. col. 2. Edit. Paris, 1572.

who

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Lord: So neither is the Son excluded from being God,—because the Father is called the One God.

τὸ ὕδὸν ἐκβάλλει τὸ θεὸν—— διὰ τὸ ἓνα θεὸν λέγεσθαι τὸ Παῖτερ in Loc.

See also *Theodorite* and *Theophylact* upon the Place, and *Jerom* upon *Ephes.* iv. 5. *Irenæus* certainly held a substantial Union, or Unity of Substance in the Father, and the Word, as has been shewn before in Article the First. To which may be added what he says, *Lib. 2. cap. 18.*

But in that God, who is over All, forasmuch as He is all Mind, and all Word, and there is nothing sooner or later;

In eo autem qui sit super omnes Deus, totus nus & totus Logos cum sit,—& nec aliud antiquius nec posterius, &c.

That is, *the Word*, who is comprehended in the One God over All, is of the same Duration with the One God. And in the same Chapter, under the Term *God*, is understood and contained * *Mind*, and *Word*, and *Life*, and *Incorruption*, and *Truth*, and *Wisdom*, and *Goodness*, and all such *Appellations*. Where by the Term *Word* is not meant, as is evident from the Context, an Attribute of the Father, but the Person of the Son in relation to his Godhead, being opposed under

* Appellationi enim Dei coobaudientur Sensus, & Verbum, & Vita, & Incorruptela, & Veritas, & Sapientia, & Bonitas, & omnia talia. *Lib. 2. c. 18.*

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the Titles of *Word*, *Life*, and *Truth*, to the *Aeons* of the *Valentinians*, called by those Names: And by the Term *Wisdom*, is meant the *Holy Ghost*, as will appear from *Chap. 55. Lib. 2.* and elsewhere; which also may be meant by the Term *Goodness*. If then the God over All, be *all Word*; if the *Word*, and *Wisdom*, or the *Holy Ghost*, be comprehended under the Term *God*, and that with an Unity of Substance; what other Interpretation can be put upon *Ephes. iv. 6.* as cited by *Irenaeus*, than that which I have given. For He who is *all * Word*, if He is *thro' All* by his *Word*, as the Dr. explains it, is *thro' All* things, as He is *the Word*. And the God, who is *Wisdom*, or *the Spirit*, if He is *in All* by his *Spirit*, is *in All* as He is *the Spirit*. See more of this, *N. 382.* Bishop *Pearson*, and Bishop *Bull*, have been considered, *N. 5.* And *Hilary*, *N. 2.* As for *Athanasius*, see *N. 382.*

VI. *Acts v. 3, 4. To Lye to the Holy Ghost*
 ——— *Thou hast not lyed unto Men, but*
unto God.

That attempting to deceive the Holy Ghost, was in effect an attempt to deceive God himself, or God the Father, as this learned Gentleman understands it, is not to

* In quo distabit Dei Verbum, imo magis ipse Deus, cum sit Verbum, &c. *Lib. 2. c. 18.*

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be doubted. But this is not all; the attempting to deceive the Holy Ghost was an attempting to deceive God himself, as He is the Holy Ghost. But the Dr. says, *That I cannot alledge any Author——till after Athanasius's Days, that understood this Text in any other Sense, than he there gives.* My Answer is, That I have not met with one *Antinicens* Writer, that has denied the Holy Ghost to be the God mentioned in the Text. For those early Authors cite many Passages of the *New Testament*, of which this is one, in such a Manner, as that nothing can be inferred from them concerning their Opinions, that can decide the Controversies of after-Ages. However, St. Cyprian, in his Third Book of *Testimonies*, Chap. 30. in which he treats of paying our Vows to God, alledges this Instance as a Breach of that Duty; which if it be compared with his Epistle to *Jubaianus*, where he comprehends the Holy Ghost under the Term *God*, will render it probable, that he believed the Holy Ghost to be the God, whom *Ananias* and *Saphira* attempted to deceive. The *Post-nicene* Writers, when there was occasion given to speak of this Text with greater Accuracy, explain it in Favour of the Divinity of the Spirit. *Athanasius*, in his *Treatise de Trin. & Spirit. Sancto*, §. 12. says,

*They will perhaps say, Dicent forte, qui
that they, who lye to Spiritui mentiuntur,*

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sicut qui ministrum contumeliâ afficiunt, Regem dehonestant. Quibus dicimus; ergo & illi Apostolo mentientes, nonne Deo mentiti sunt? Oportebat ergo Petrum memorantem: Quid quod tentavit Satanas cor tuum mentiri Spiritui Sancto? Non es mentitus Spiritui Sancto, sed Deo. Aut dicere, quid quod tentavit Satanas mentiri nobis? Non es mentitus Hominibus, sed Deo, ut sequentia ratio habeat.

the Spirit of God, lye to God: As they who affront the Minister, dishonour the King. To whom we Answer, Did not they therefore, when they lyled to the Apostle, lye also to God? Peter therefore should either have said, How comes it that Satan hath tempted thine Heart to lye to the Holy Ghost? Thou hast not lyled to the Holy Ghost, but to God. Or he should have said, How comes it that Satan tempted thee to lye to us? Thou hast not lyled to Men, but to God; that the Consequence might be reasonable.

Greg. Nyss. in his Oration de Deit. Fil. 63
Spiritus Sancti, says,

Ὡσπερ τοίνυν ὁ λέγων, ἐπὶ τὸ λογικὸν ὑβρίσας τὸ ἀνθρώπου ὑβρίσεν, καὶ εἰς δύο τινὰς φέρει τὸ ὑβρίν, ἀλλὰ πρὸς ἓν ὄντι πρὸς ὧν ἢ ἀναφορὰ διαφόρεσι ἰδιώμασι

As therefore he who uses this Expression, he who injures a reasonable Creature, injures a Man, does not refer the Injury to two Persons, but to one Person, known by different

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different Properties: So Peter also in saying, that Ananias lyed to the Spirit, and to God, shews them, who are of pious Sentiments, that these two Words mean the same thing, p. 910. *

γνωριζόμενον· ἔγω καὶ ὁ
Πέτρος, καὶ πνεῦμα καὶ
Θεὸν ἑαυτὸν παρὰ τῷ
Ἀνανίᾳ διαψευσμένον,
ταυτὸν τὰ δύο —
ἀποδείκνυσιν.

But says the learned Dr. p. 74, 75. “ If the
“ Word God, placed absolutely as in this
“ Text, signified not the Father, but either
“ *the Holy Spirit*, or the whole Three Persons,
“ it would follow, that *the † Holy Spirit of*
“ *God, was the Holy Spirit of himself.*” Surely
this learned Gentleman may easily see, that
tho’ God absolutely placed may relate to the
Person of the Holy Ghost, where the Cir-
cumstances of the Text so determine it:
Yet it is not necessary it should so relate,
where there are no Circumstances to deter-
mine it to the Person of the Spirit. The
Holy Spirit may be God, as being the *Third*
in the Godhead, and yet may be *the Holy Spi-*
rit of God, that is, of God the Father who is
First, or of God the Son who is Second, or of
both together, without being *the Holy Spirit*
of himself. But, Secondly, put the Case it
were granted, that in this Expression, *the*

* See Ambros. de Spirit. Sancto. Lib. 3. c. 10. & Exp. fidei ad
Cyril. among Jerom’s Works. Basil. adv. Eunom. Lib. 5. p. 124. D.
And de Spirit. Sancto. c. 16. p. 179. † See N. 1075.

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Holy Spirit of God, the Word *God* stands for *the Trinity*, yet there would be no more Absurdity in saying, *the Holy Spirit of the Trinity*, tho' the Spirit be a Part of the Trinity, than in saying, *the Spirit of a Man*, which is yet a Part of the Man; and this latter Expression is the Style of * Scripture, or of the Holy Ghost. The Dr. concludes this Article, p. 75, 76. with the following Reflection upon my Reasoning for the Divinity of the Spirit in this Place, "The Strength of it indeed
" is no more than this: If the Holy Ghost
" be at all subordinate to the Father (as the
" Scripture every where declares He is *sent*
" and *given* by him) then He is *nothing at*
all superior to Men." Any one would imagine from this Representation, that I, who hold the Holy Ghost to be superior to Men, do therefore not think him to be *subordinate* to the Father, to be *sent* and *given* by him. Whereas I hold him to be subordinate to the Father as proceeding from him, to be *sent* and *given* by him, and yet to be *God* the Holy Ghost; and therefore to be as much superior to Men, as *God* is to Man: So that a Crime committed against Men, is comparatively nothing in respect of a Crime committed against him. But how the Dr. who does not seem to make that Difference between Men and the Holy Ghost as I do,

* 1 Cor. ii. 11.

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but rather to place him beneath the Dignity of a *God*, by not confessing him to be *God* the Holy Ghost, can make such a Difference between Two Beings acting alike by a commissioned Power, neither of which is *God*, that what is a Crime against one, should be mentioned as of no Consideration in respect of the other, is what he does not yet explain, tho' I conceive there are many Readers, who stand in need of Help to reconcile this Matter. The Process of my Remarks will shew, whether *God*, in no other Text, ever signifies the Holy Ghost, pag. 74. I will conclude with a Saying out of *Jerom*, in his Notes on *Isa. lxi.*

If any one shall provoke and grieve the Holy Ghost—He provokes God; for the Holy Ghost is of the same Nature with Father and Son.

Sin autem quis exasperaverit & afflixerit Spiritum Sanctum—Deum exasperat: Ejusdem enim Spiritus Sanctus cum Patre Filioque Naturæ est.

And then he gives an Instance of this Provocation in the Story of *Ananias* and *Sapphira*.

CLXXX. Galat. iv. 8. *Ye did Service unto them, which by Nature are no Gods.*

My Reasons why the Term *Nature* signifies *Essence* or *Substance*, are the following:
First,

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First, Because the Confidence and Honour due to God, are required to be given him principally on account of his being $\delta \omega \nu$, *Jehovah*, or *Jah*, that is, *He who is*, or *whose Essence and Existence is necessary*, *Exod. iii. 14, 15. Psal. lxxviii. 4.* that is, on Account of his being essentially and substantially God. And therefore it is reasonable to suppose, that Service paid to any other Being would be principally condemned in this respect, that it was paid to one who was not $\delta \omega \nu$, *Jehovah*, or *Jah*, or who was not essentially and substantially God. *Secondly*, Scripture is used to argue, that the Gods of the Heathen, or the Beings called Gods, are no Gods; and by Consequence, that Honour is not due to them, because their Essence or Substance is not Divine. Thus *Psal. cxv.* in Opposition to *Jehovah*, or $\delta \omega \nu$, the God of *Israel*, *Idols* are said to be *Silver and Gold*, *v. 4.* that is, Beings of a Substance incapable of Deity, and therefore were so far from being Gods, that they could neither *speake*, nor *see*, nor *hear*, &c. and that whosoever trusted in them, were like unto them, or in a manner as senseless as they. Again: When the Heart of the Prince of *Tyre* was lifted up, and he said, *I am God*; The Divine Answer is, *Thou art a Man, and not God.* Shewing from the Difference of Essence, or from his being a Creature of a rational and immaterial, and a mortal and material Substance, that

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that his Pretensions to Divinity were groundless and foolish, *Ezek. xxviii.* for adds the Prophet, *ver. 9.* *Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a Man, and no God in the Hand of him that slayeth thee.* Thirdly, Divine Worship is not commanded to be paid to any Being that is not substantially and essentially God, but to such * only. And therefore the *Essence* or *Substance* of the Godhead being the principal Ground of such Worship, the want of that *Essence* or *Substance*, as I have observed before, is the principal Reason why no such Worship should be paid to any, who for want of that *Essence* or *Substance* are no Gods. And therefore, since the Apostle pronounces them no Gods, who are not Gods by *Nature*, he may be justly supposed to give the principal Reason for his Assertion, namely, their want of the *Essence* or *Substance* of the Godhead: And to use the Term *Nature* for *Essence* or *Substance*; in which Sense, as † *Phavorinus* tells us, *It is generally used by the Christian Doctors.* I take therefore the true Notion of Idolatry, in the proper Sense of the Word, to be paying Worship to a Being as God, or as having the *Substance* and *Perfections* of God, which indeed has no such *Substance* and *Perfections*.

* Deut. vi. 13. Mat. iv. 10.

† Φύσιν ἢ πάλιν ὡς
τὰ πολλὰ, ἢ ἕσταν χαλεπὴν συνηθὲς, καὶ μάλιστα τοῖς ἡμετέροις
διδασκάλοις.

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The Dr's Notion of Idolatry is this, " The
 " ascribing to any Being, real or imaginary,
 " such invisible Dominion, or Power, and
 " consequently such Worship and Honour
 " as does not belong to it." Which I take
 to be a loose Definition; for should I ascribe
 to an inferior Angel the Power and Honour
 of an Arch-Angel, I do not conceive it to
 be Idolatry, because I do not put him up in
 the Place of God, but of a Fellow Creature;
 I do not ascribe to him the Divine Substance
 and Attributes: Neither does it take off any
 thing from my Faith in, and Dependance
 upon God, to whom, notwithstanding this
 Mistake, I immediately apply my self for his
 Favour and Protection, leaving it to his Pro-
 vidence either to bless me by himself, or by
 these Second Causes, as He shall think fit.
 The Dr. proceeds; " For Worship being
 " nothing else but the Acknowledgment or
 " Payment of due Honour, correspondent to
 " the true Dominion and Dignity of the Per-
 " son to whom it is paid." The Power and
 Perfections of God, are founded in his Sub-
 stance or Essence, and are inseparable from
 it; whence it follows, that Divine Worship,
 or the Worship of God, which is founded
 upon them, is a Payment of due Honour, ac-
 cording as the Substance or Essence of God,
 to whom it is paid, is powerful and per-
 fect; which Substance being the most pow-
 erful, and most perfect, the Worship that
 is

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is paid to God, is the highest Worship. The Dr. goes on in a Parenthesis; ("For all
" Worship or Honour is Personal, paid not
" to a Metaphysical Substance, but to an
" intelligent Agent.") Tho' Honour be not
paid to the Divine Substance abstracted from
its Perfections, which are really and insepe-
rably one with it, yet is it paid to the Di-
vine Substance and Perfections together,
which are no other than God himself. And
the Honour thus paid is a *Personal* Honour,
because it is paid to the Divine Substance
and Attributes, as Personalized in the Father,
Son, and Holy Ghost. But further, The Dr's
Notion of Person, *pag. 40.* is an *intelligent Be-*
ing; now *Being* is the Subject or Substance,
and *intelligent* the Attribute: So that an *in-*
telligent Being, is the same with an *intelligent*
Substance; if then *Worship* be *Personal*, and
Person an *intelligent Substance*, the Idea of
Substance is not excluded out of the Object
of our Worship. The Dr. concludes, "It
" follows manifestly, that so far as Domi-
" nion, and Power, and Authority, is as-
" cribed to any Being, more than it really
" has; so far that Being is meerly [*εἰδωλον*]
" an *Idol*, a Nothing in the World, 1 Cor. viii.
" 4. a meer Fiction of the Imagination."
I Answer, That so far as the Power and
Perfections of God are ascribed to any Being
as God, which is not God, and has not such
Power and Perfections; so far is the Divine
Sub-

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Substance the inseperable Ground of all such Perfections falsely ascribed to it; and so far is that Being an Idol, a Nothing in the World, as having nothing of the Divine Substance and Attributes that are ascribed to it. And this I have observed to be properly and strictly the Notion of Idolatry according to Scripture, namely, when a Being, that is not God, or has no Divine Substance and Attributes, is honoured as if it were God, or had such Divine Substance and Attributes. And in this Sense does *Clem. Alexandrinus* understand it, who says,

Ἐιδωλολατρεία ἐκ τῆς ἑνὸς εἰς τὰς πολλὰς δι-
 ὁπνέμεσις ὅτι θεῶν. *Idolatry is the divi-
 ding of the One God in-
 to many,*
Strom. 3. p. 464.

That is, attributing Divinity, or Divine Substance and Perfections to many Beings, which have nothing at all of them. There is indeed a Secondary, and less proper Notion given to the Word, *Ephes. v. 5.* where a covetous Man is called an *Idolater*; but this is not spoken, as if every, or perhaps any covetous Man professedly and intentionally Attributes the Substance and Perfections of God to Gold and Silver, and gives them the Worship due to that Substance and its Perfections, but because he confides in them in such a Manner, as God only should be confided in; which is in effect to give them a Divine Substance, Nature, and Perfections,
 and

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and to make them an Idol. The same may applied to any other thing delighted and confided in, in Prejudice to our Delight and Confidence in God. Besides these two Meanings, I know no other Notion of Idolatry: So that the learned Dr's Words seem too lax, when he says, *pag.* 80. " That so far as Dominion, and Power, and Authority is ascribed to any Being, more than it really has; so far that Being is meerly an Idol." For an ignorant Person may ascribe more Power to a subordinate Magistrate than really he has, and yet that subordinate Magistrate is not therefore an *Idol* in the religious Sense of the Word: Because that Power is not ascribed to him in Prejudice to the Honour and Glory of God. He may, indeed, be a political Idol, if they rank him in Power and Authority with his Prince; but not an *Idol*, as the Scripture understands it, that is, such as receives the Honour and Worship of a God. It is my Opinion therefore, that *St. Paul* charges the *Galatians* in the Text, now under Consideration, with serving Gods that neither were *Supreme*, *Self-existent*, nor *Independent*, like the Father; nor had received from him the Divine Substance, and its inseperable Attributes, like the Son and Holy Ghost; which he might well do, tho' it be supposed that the Heathens did not look upon their Gods to be Gods in Substance, or Nature, but in Power

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Power only; because it was informing them that none could be Gods in Power, who were not such in Substance; And that therefore the Gods they worshipped being not Gods in Substance, could not be such in Power. Tho' I think it appears from the Genealogy of their Gods, and the Saying of *Amiliames* the Roman Governour, That the Gods they worshipped were reputed to be Gods in *Nature* or Substance, as well as in *Power*; for he addressees himself thus to *Dionysius* of *Alexandria*, when he endeavoured to perswade him to Worship his Gods with the One God and Creator of all Things,

Τίς γὰρ ὑμᾶς κωλύει	Who hinders you
καὶ τὸν, εἴπερ ὅτι Θεός,	from worshipping this
μετὰ τοῦ κατὰ φύσιν	(One God and Crea-
θεῶν προσκυνεῖν. Eu-	tor) also, if he be a God,
seb. Eccl. Hist. Lib. 7.	together with them who
C. II.	are Gods by Nature,

That is, together with the *Roman* Gods, shewing by this Expression, that in his Opinion, a Godhead founded on Nature or Substance, was the Ground of the Worship paid to their Gods; as the Apostle supposes it, and in effect requires it in the Text before us, to be the real Ground of the Christian Worship. And it may be observed, that when he said of the Christians God, εἴπερ ὅτι Θεός, if he be a God, he meant at least such a God as theirs, that is, κατὰ φύσιν, a God by Nature.

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CCLXIV. Heb. iii. 3, 4. For this Person (viz. Christ) was counted worthy of more Glory than Moses, inasmuch as He, who hath builded the House, hath more Honour than the House.

For every House is builded by some One; but He that built all Things, is God, &c.

The Dr. thinks, that my Interpretation spoils the Elegancy of the Comparison which the Apostle makes between Moses's Faithfulness as a Servant, and Christ's as a Son; as if affirming him to be the God, who built the House, was inconsistent with his Faithfulness as a Son over his own House: When, indeed, my Interpretation proves him to be God the Son; which I will confirm with the following Authorities. Philo the Jew says,

That this visible World is nothing else but the House of God, (meaning the Word) one of the Powers of the True God, by which He is Good.

Ὁ ἀιδνός ἐπὶ κόσμος ἐδὲν ἄρα ἄλλο ὅτιν, ἢ οἷα θεῶ, μιᾶς τῆς ἐνὶ θεῷ δυνάμεων, καὶ ἦν ἀγαθὸς ἦν. De Som. p. 593.

That this Power, called God, is that which made, and orders all Things.

Ἡ μὲν ποιητικὴ θεός, p. 366. Δύναμις ἣ ἐθηκε— κέκληται— θεός, p. 339.

And that there are Two Divine Temples, of which this World is

Δύο γὰρ, ὡς εἶπεν, ἱερὰ θεῶ, ἐν μὲν ὅδε ὁ κόσμος, ἐν δὲ καὶ ὅδε, One,

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ἀρχιεὺς ὁ θεολόγος. *One, in which the Di-*
 αὐτὸς θεὸς λόγος. *vine Word, the First-*
 Som. p. 597. *begotten of God, is*
High-Priest.

Where he affirms, That the Power, which created all Things, is God (the Word;) That the World, and consequently the Church, a Part of it, is the House of God (the Word;) And that the Divine Word, the First-begotten of God, is the High-Priest of the World, House, or Temple: Which, I think, is so like the Apostle's Style in this Epistle, that it may very well be used as a Comment on the Place, making some Allowance for their different Notions of the Dignity of the Word, whom yet they both call θεός, God. Theodorit says, on ver. 4. we must know,

Τὴν μὲν ὑπερῶχην *That he (the Apo-*
 ἀπὸ τοῦ θεοῦ ἐδείξε φύ- *stle) shews the Excel-*
 σεως. *lency (of Christ) from*
his Divine Nature,

Understanding the Term God, of the Person of Christ.

And Chrysostom, on ver. 2. says,

Ἀρχεται μὲν ἐν ἀπὸ *He (the Apostle)*
 τοῦ σαρκός, ἀνέσι ὃ εἰς τὸ *begins with the Flesh,*
 θεόητα, ἐνθα ἔστι σύγ- *and ascends to the God-*
 κρισις ἢ γινέσθαι. *head (of Christ, v. 4.)*
where there could be no

more Comparison between Him and Moses. See also Theophyl. upon the Place.

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CCLXXXIX. 2 Pet. i. 1. *The Righteousness of our God, and Saviour Jesus Christ.*

The learned Dr. pag. 83. Blames me for setting down my own Translation only; which, he says, "Determines the Sense according to my Explication." The Translation in the *English Bible* is this; *Of God and our Saviour.* My Reason for differing from it, is the Position of ἡμῶν immediately after Θεῶ, which requires it should be rendred *our God*: Whereas, it should have been put after σωτηρίας, as it is *Tit. ii. 13.* if it had answered our *English Translation.* In which latter Position Dr. *Mills* is of Opinion, the *Syriac* and *Arabic* Translators found it in their *Greek Copies.* For otherwise, to make ἡμῶν, as it stands before Θεῶ, to refer to σωτηρίας, will, I believe, be found upon Examination to be very different from the Apostle's Manner of placing his Words on the like Occasions.

The Dr's Reasons for understanding the Term God of the Person of the *Father*, I leave to the Reader; and shall only make two or three Remarks upon what he has said in Opposition to mine. *First* then, Tho' it should be granted that *God our Saviour*, be always spoken of the *Father*, yet is there a great Difference between *God our Saviour*,

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and the Lord Jesus Christ, and our God and Saviour Jesus Christ: The former belongs to two Persons, but the latter not so evidently. Secondly, The Great God is not a Character appropriated to the Father exclusive of the Son. In the Old Testament it is spoken of the One God, who was known to the Bulk of the Jews in one Subsistence only, but was really in more: See N. 2, 3. Now the Son is not excluded out of the One God, as has been already proved, N. 1, 2, 3, &c. The Son therefore is not excluded out of the Great God; but as the Father and He are the One God, so are they the Great God. The Truth, indeed, appears to be this: As the Term One is not used in Opposition to the Son when it is joyned with God, but to false Gods; so neither are the Appellations, True, Living, Great. Thus Psal. xcv. 3. God is called the Great God—above all Gods; that is, above all false and pretended Deities, Psal. xcvi. 4, 5. And Psal. cxxxv. 5. I know that the Lord is Great, and that our Lord is above all Gods; that is, above the Idols of the Heathens, ver. 15. and other Gods in Title only. And therefore some of the Antients never scrupled to apply the Name to the Son of God. I have observed in my first Answer, that this was done by Clem. Alexandrinus, and Greg. Nyssen. Origen does the same, who says, That to foretell, that God the Word, as such, should die; is the same as to foretell that the Great God

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God (ὁ μέγας θεός) should die. Lib. 7. cont. Cels. p. 342. Basil interprets Tit. ii. 13. of the Son. Adv. Eunom. Lib. 4. p. 107. And so do Chrysostom and Theodorite.

The former of whom says,

<p>Where are they, who say, that the Father is less than the Son?</p>	<p>Πῶς εἶπὼν ὁ ὢ Πα- τὴρ ἐλάττωνα τὸ υἱὸν λέγοντες.</p>
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And the latter,

<p>He (the Apostle) named Christ, the Great God, confuting thereby the Blasphemy of the Heretics.</p>	<p>Μέγαν ὃ θεὸν ὠνόμασε τὸ χριστὸν, τὸ ἀρριστην βλαστημίαν ἀνελέγων.</p>
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Jerom is of the same Mind. And Cyril of Alexandria, *de rectâ fid.* p. 75. And if any regard may be paid to the Testament of the Twelve Patriarchs, we find the following Words in that of Symeon, *h. 6. p. 156. Spicil. Patr. Tom. 1.*

<p>* That the Great Lord God of Israel</p>	<p>Ὁς καὶ ὁ μέγας ὢ Ισραὴλ ἐφαι- G 3 appeared</p>
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* The learned Dr. in his Letter, dated July 22. 1714. is of Opinion, That this Book was written by a Sabellian Author; and that the Passage is to be understood of God the Father in Christ. But I conceive it is a plain Allusion to the following Words, *εἶπε ὁ θεὸς ἡμεῶν ὅτι ὃς ἦν ὡφθῆναι, καὶ ἐν τοῖς ἀνθρώποις συνανέστη.* This our God — did shew himself upon Earth, and conversed with Men, Baruc. 3. 35, 37. Which are applied by Antinicens Writers, to the Person of the Word, and not to God the Father in Christ: In which Sense they may be referred to by this Author: And I am the more confirmed in this Opinion from the Testa-
ments

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νόμειτο ὅτι ἦν ὡς appeared upon the Earth
 ἄνθρωπος, καὶ σώζων ἐν as Man, and saved
 αὐτὸν τὸν Ἀδὰμ. Adam thereby.

Nay, a reputed *Arian*, in his Comment upon *Psal.* 96. is not afraid to explain these Words, *The Lord (Jehovah) is Great*, ver. 4. which are Terms of as great Importance as *God is Great*, after the following Manner.

Μέγας, ὡς ὁ Θεὸς He is Great, as He
 λόγος, καὶ πάντων δημιουργός. is the Word of God, and
 Creator of all Things.

Theodor. Heracl. in

cat. Patr. a Corder. Edit.

As for the single Instance produced by the Dr. out of *Rev.* xix. 17. "To prove that the
 "Great God is never used of Christ in the
 "New Testament, but of the Father only."
 It appears from Dr. *Mills*, that some of the

ment of Dan. Sect. 5. where the last Sentence of the Passage out of Baruch is cited, of the same Divine Person, after the following manner, ὅτι κύριος ἔσται ἐν μέσῳ αὐτῶν, τοῖς ἀνθρώποις συνασπασσόμενος; for the Lord shall be in the midst of Jerusalem, conversing with Men. And from the Testament of Nephthalim, §. 8. where the whole is applied with some Variation, ὁ θεὸς ἑσθίει καὶ ποίνει ἐν ἀνθρώποις ὅτι ὁ κύριος, God shall be seen dwelling with Men upon Earth. In the Testament of Levi, §. 7. it is said, Ἀναστήσει γὰρ κύριος ἐκ τοῦ Λευὶ ἀρχιερεὺς, καὶ ἐκ τοῦ Ἰούδα βασιλεὺς, θεὸν καὶ ἄνθρωπον; The Lord shall raise up out of Levi an High-Priest, and out of Juda a King, both God and Man. Where it is reasonable to suppose, that the Person raised up, who is God and Man, is distinct from the Lord raising him up; that is, that the God and Man raised up, is God the Son incarnate; and the Lord raising up, is God the Father: Which, I think, is enough to remove the Suspicion of Sabellianism from this Author.

best

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best Copies, and the best Versions read it, *the Great Supper of God*; which he judges to be the true Reading. And I am confirmed in that Opinion from the parallel Place, Ezek. xxxix. 17. where it is called, not *the Sacrifice of the Great God*, but *the Great Sacrifice of the Lord God*; or which the Lord God sacrificed for the Fowls, and for the Beasts. Thirdly, Tho' the Father be manifested in the Son, yet the Term *ἐπιφάνεια* seems to be appropriated in Scripture either to *the Appearance of the Son in Flesh at his first coming*, or to his *Appearance in a Body of Glory at his second coming*. And it is probably in this respect that Basil says,

We wait for the Ap-
pearance and coming
of the Son, not of the
Father;

Τὴν γὰρ ἡμεῖς τὴν ἐπιφάνειαν
αὐτοῦ καὶ παρουσίαν ἐκδεχόμεθα,
ὃ καὶ Πατρὸς.

Which he speaks in relation to Tit. ii. 13. As for the Dr's Marginal Remarks on some contested Places, as he judges them, of the *New Testament*, let the Reader compare them with the learned Notes of that judicious Critic Dr. Mills. I shall add, however, one Passage to those which are collected by that learned Critic, as a further Proof that Rom. ix. 5. belongs to the Son. Eusebius tells us, that in the *Dioclesian Persecution*, the Soldiers surrounding a populous City of *Phrygia*, and setting it on Fire,

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Κατέραξαν ἀνδρὰς ἄ- *Burnt the Men, Wo-*
μα νηπίους καὶ γυναῖκα, καὶ *men, and Children call-*
ἐπὶ πάντων θεὸν χει- *ing upon Christ the God*
ρὸν ἐπιβοαμένους. L. 8. *over all.*

C. II.

Which if they be really the Terms of Invocation used by those distressed People, and not the bare Expression of *Eusebius*, or of the Author from whom he had the Account, are an ample Testimony of the Opinion of the Christians concerning the Person of the Son in that Age, and in what Sense they understood *Rom. ix. 5.* However, *Eusebius* thought not that Title inconsistent with the Personal Subordination of the Son of God. In relation to the second Text taken out of *1 Tim. iii. 16.* I shall observe, That the Context of *Greg. Nyssen*, and of *Theodorite*, evidently shews, that they read *θεὸς God.* *Greg. Nyssen* says, * That *St. Paul* calls the Lord (Christ) not only *God*, but *Great God*, and *God over All.* And he proves these three Assertions by three Instances; the last Assertion by *Rom. ix. 5.* the second by *Tit. ii. 3.* and the first by *1 Tim. iii. 16.* Which argues, that the Term *God*, was as much read in this last Text, as *the Great God*, and *God over All*, in the former; otherwise, how could it prove, that the Apostle called the Son *God*, for which it was cited by this Fa-

* *Cont. Eunom. Orat. 10.*

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ther? See also his Treatise de Fide. Theodorit's Comment is this,

For being God——

He was manifested to all in Human Nature.

And the Apostle has evidently taught us two Natures; for he says, The Divine Nature was manifested in Flesh.

Θεὸς γὰρ ὢν—— δὴ-
λαβὼν ἄσασιν ἐνανθρώ-
πῆτας ἐγένετο. Σαπῆς
ᾧ ἡμᾶς τὰς δύο φύσεις
ἐδίδαξεν· ἐν σαρκὶ γὰρ
ᾧ θεὸς ἐν φανερωθῆναι
φύσιν.

Which, I think, as plainly supposes the Term God in the Text, as Words possibly can. Chrysostom says of the Mystery of Godliness,

It is indeed Great;
for God became Man,
and Man God,

Καὶ γὰρ ὅπως μέγα
ἄνθρωπος γὰρ ἐγένετο
ὁ θεός, καὶ θεός ὁ ἄν-
θρωπος. In Loc.

An evident Variation of, God was manifested in the Flesh.

Whence it appears, that these Fathers read the Text, as we now find it, with the Term Θεός; and that this Reading was both known and used before the Beginning of the Sixth Century.

CCCXL. Matt. xix. 17. There is none Good but One, (εἷς, One Being,) that is, God; or, There is none Good but God alone.

This Text has been considered, N. 1. with the Passages out of Clem. Alexandrinus, Athanasius,

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nasius, and *Novatian*; I shall add two or three Words more by way of Confirmation. *Philo* the *Jew*, whom the *Arians* have probably followed in some of their Opinions, had such a Notion of the *Word*, that sometimes he speaks of him as *Goodness* in the Abstract, or *Eternal Goodness*, that created all Things, and is it self *God*, that is, *God the Word*; for he supposes, ὁ ὢν, *He who is*, to be attended by two Powers; the first and most antient of which is his *Goodness*, ἀγαθότης, pag. 112, 130. or his *Eternal Goodness*, ἡ αἰδιότης ἀγαθότης, pag. 309. which is also the *creating Power*, pag. 112, 366, 367 this *Goodness*, or *creating Power*, is called *God*, with an Article, ὁ Θεός, pag. 74. and without an Article Θεός, pag. 339, 366. and the *God*, whose House this visible World is, pag. 593. which *God* is the *Word*, pag. 599. At another time he says, That * *God both Governs, and is Good by his Word*. Which are Expressions of such Force, as, I conceive, shew that this learned *Jew* had no such Opinion, that the *Word* was excluded from the *Goodness* of the Father; so that my Interpretation is supported both by *Jewish* and *Christian* Authority.

† Λόγῳ γὰρ καὶ ἀρχὴν καὶ ἀγαθὸν ἔστιν ὁ Θεός, p. 112. And again, Ὁ αἰδιότης ἐπὶ κόσμῳ ἔστιν ἄλλο ὅτιν ἡ οὐκ ἐστὶν (God the Word) μᾶλλον ὅτι ὅλως θεὸς δυνάμει, καὶ ἢν Ἀγαθὸς ἦν, p. 593.

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I cannot pass by the Reasoning of Gregory Nyssen, which is very proper on this Occasion.

How can it be, says Πῶς ἔ κοινοῦναι ὁ
he, that he who par- ἀγαθότητος ὁ κοινοῦν
takes of the Godhead, ὁ θεότητος;
should not partake of
its Goodness? Contr. Eunom. Orat. II.
 p. 265.

The Dr. says, p. 92. " For what is a Personal Character, but a Character which distinguishes that particular Person from all other Persons? And what is this, but the Essence of that Person? " To which my Answer is, That if a Person be characterized by that which expresses his Substance or substantial Attributes, such a Character is essential: As for Instance, If God the Father be distinguished from Idols, or false Gods, by the Character of an Eternal, Immortal, All-wise, and All-powerful Spirit, this is an essential Character, but it does not distinguish him from all other Persons; it does not distinguish him from the Son, and the Spirit. But if He be characterized by that which does not express his Substance or substantial Attributes, such a Character, tho' it may distinguish him from the Son, and Spirit, and all other Persons, is yet no essential Character. Thus *underived and unbegotten*, is a Character of the First Person in the

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the Godhead ; it is not * essential, because it is negative, and does not express either his Substance, or any of his substantial Attributes ; but yet it distinguishes the Person of the Father from the Son, and Holy Ghost, and all other Persons, those two Terms being unitedly affirmed of no other Person but of the Father only ; it is therefore a Personal Character, shewing not what the Father is, but that He is not derived nor † begotten, or has not his Subsistence after the manner of any other Person or Being. *Self-originated* is of the same Importance with *underived*, being a Term in its meaning Negative, and shewing that the Person, to whom it is applied, does not owe his Subsistence to any other Person, himself being *the First*. In Opposition to *unbegotten* in the *First* Person, is *begotten of the Father* in the *Second* Person ; a Character not essential to him as He is God, because it expresses neither the Substance of the Person, nor any substantial Attribute, but yet it distinguishes

* Ωςτε ψεῦδης ὁ πθήμενος ὁ ἔσας αὐτῆς εἶναι ἢ πάντων ταύτων δηλωσάτω. He is a Liar who affirms that the Term (*unbegotten*) signifies the Substance it self. *Bas. cont. Eunom.* Lib. 1. p. 19. D.

† *Ingeniti* autem appellatio non quid sit, (Sci. Deus) nobis intelligere dat, sed quod non est factus. *Recognit.* Lib. 3. §. 13. So Greg. Nyss. says, That *unbegotten* signifies, 'Ου τί ὄντιν ἀλλὰ πῶς ὄντιν, contra Eunom. p. 329. Edit. Paris, 1615. 'Ουκ ἐν τῇ τῷ πῶς ὄντιν ἀνεργονήσει ἢ τῷ ἀγεννήτῳ ἡμῶν ἐννοία ὑποπίπτει, *Bas. cont. Eunom.* p. 24, 25.

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the Person of the Son from the rest of the Divine Persons, and from any other Persons whatsoever, He being the *only begotten Son* of the Father; which makes it a Personal Character, signifying the Manner after which the Son has his Subsistence. Thus *begotten* is no essential Character of *Seth* the Son of *Adam*, as he is Man, that is, no Character expressing his Substance, or any substantial Attribute; for otherwise the Human Substance and Attributes being specifically the same in both, *Adam* must have been *begotten* as well as *Seth*: But it is the Ground of the Relation of *Seth* as Son, to *Adam* as Father. But says the Dr. "If we know any thing of the Essence of God, the first, and of all others the most essential Character of Him, is his being *Self-existent*, or *Un-originated*:" Which is what he affirms in Answer to the learned and ingenious Author of *Some Considerations*, p. 229. In Answer to which I observe, That the Dr. uses *Self-existent* and *Un-originated* as synonymous Terms, explaining the former by the latter, as he uses *Self-originated* and *Un-originated* in the same Page, saying, pag. 92. *Self-originated*, or (to speak more properly) *Un-originated*. Now essential Terms, by which the *essential Character* of a Thing is known, are such as express the Substance and substantial Attributes of a Thing; but *Un-originated* is Negative, shewing not what
the

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the Subject is according to its Substance or substantial Attributes, but what it is not according to the Manner of having its Subsistence; it shews not what does belong to the Subject, but what does not, that is, that it cannot be said of it, that it has an Original Cause, or Beginning; and therefore is no *essential Character*. For as *Basil* observes, and common Sense teaches us,

Ἡ δὲ εἰς ἃ ἔχ' ἐν π *Essence is not one of*
 τὰ μὴ περσοῦτων ἔστω, *those things that do*
 cont. Eunom. Lib. 1. *not belong to the Sub-*
 p. 19. D. *ject;*

The very Notion of *Essence* indicating, not that which is not, but that which *is*. *Self-existence* is Existence *not derived* from another; tho' then *Existence*, which is necessary in God, *be the first essential Character* of Him, because without *Existence* there can be no real essential Character at all, yet the additional Term *underived*, the same in Meaning with *self*, in the compounded Word *Self-existence*, can be no part of this first essential Character, being a pure Negation of having that *Existence* from any other. The learned Dr. therefore should not say, That *Self-existent*, or *underivedly Existent*, is the first essential Character of God, because *self*, or *underivedly*, is no Part of that essential Character: But he should say, That *existent*, in the emphatical Sense of the Word, is the first essential Character,

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rafter, expreffing God as He is, *He, who is*, ὁ ὢν. In which Senfe the Son is *exiftent*, as having the fame *exiftent Substance* with the Father; but with this difference, that the Negative Character *ſelf*, or *underived*, cannot be joyned with the *Exiftence* of the Son, becauſe the Son exiſts from the Father, whereas it may be joyned with the *Exiſtence* of the Father, who exiſts from none. Whence it appears, that the ſame *exiſtent Substance* with its ſubſtantial Attributes, as it is conſidered in the *Fiſt* Perſon, or Perſon of the Father, is called *underived*; as it is conſidered in the *Second* Perſon, or Perſon of the Son, to whom it is communicated from the Father, is called *derived*: The Terms *underived*, or *derived*, arguing no Difference of Substance, or ſubſtantial Attributes, but the different Manner only, after which each Perſon has his Subſiſtence.

CCCLXXII. Rom. xi. 36. *Of Him, and through Him, and to Him are all Things.*

The Term *Him*, refers to God, v. 33. and Lord, v. 34. which Lord God I conceive to be the *One God* in a *Trinity* of Perſons; as will probably appear from the Conſideration of the Context. V. 33. it is ſaid, *How*
* *unſearchable are his Judgments, and his Ways*

* Ἀρεῖα καὶ ὁδοὶ αὐτοῦ.

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past finding out. If these Words do not belong to God, as standing for the *Trinity*, they must belong to the Father alone: And it will be universally true, that his *Judgments are unsearchable*, &c. that is, to any but himself; for the Proposition is absolute, without Limitation and Exception, and therefore excludes not only Men from *searching into and finding out* God's *Judgments* and *Ways*, but Angels also, who *are desirous to look into the Mysteries of the Gospel*, 1 Pet. i. 12. and *know by the Church the manifold Wisdom of God*, Ephes. iii. 10. or *the unsearchable Riches of Christ*, v. 8. and all created and made Beings whatsoever; who being of a different Nature from the Father, inferiour to Him, and seperate in Substance, can never be conscious of his Thoughts and Purposes, or search out the Reasons of his wonderful Works without a Revelation. But it is certain from Scripture, that *the * Spirit searcheth the Depths of God*, and by Consequence *the † Depth of his Riches, and Wisdom, and Knowledge*; if then they are *unsearchable* to created Beings, if *searchable* to God only, and yet *searchable* to the Spirit, the Spirit can be no created Being, it must be One with God, and comprehended under that Name, and consequently *the Judgments of God are not unsearchable* to any, but the Father only. For

* Ερυνᾷ τὰ βάθη τῆς θεῆς, 1 Cor. ii. 10. † Rom. xi. 33.
should

of the TRINITY Continued. 97

should it be objected that they are *searchable* to the Spirit, because they are revealed to it, it will follow, that they are no otherwise *unsearchable* than because they are not revealed; and therefore when the Scripture says, *The Things of God knoweth no Man, but the Spirit of God*, 1 Cor. ii. 11. no more is meant, than that it is the Prerogative of the Spirit to know those Mysteries by Revelation from God, that are not revealed, or communicated to others: Or, that the Spirit has the Knowledge of them before all others. Which should it be true, how can it be said of the Divine Spirit, *That it knows the Things of God, as the Spirit of Man the Things of Man?* v. 11. Which imports an essential or natural Knowledge arising from it self, not a barely communicated Knowledge; and that the Spirit is as essentially one with God, as the Spirit of a Man is one with the Man: And that therefore he is excepted from those, to whom *God's Judgments are unsearchable*, as essentially knowing them, or by Virtue of his Nature, and as being himself contained under the Name *God*. The *Judgments* then, *Ways and Depths* of God, are *searchable* to the Spirit, as being one with God, and comprehended under the Name *God*. Which is farther confirmed in the next Verse; *For who hath known the Mind of the Lord?* This being put interrogatively, is equivalent to a Negative, and excludes all others but the

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Lord himself from knowing his Mind; but the Spirit having an essential Knowledge of the Things of God, who is also Lord, cannot be excluded from knowing his Mind: The Spirit therefore is comprehended under the Name Lord. And if the Spirit be comprehended under the Names God and Lord, much more is the Son, who, in order of subsisting, is superiour to the Spirit; as will appear from the following Part of this Verse, *Or who hath been his Counsellor?* This is negative and exclusive as the former, and shews, that God had no Counsellor besides himself: But it is certain, that the Father has a Counsellor, his only Son, who is called * Counsellor, the Mighty God; with whom he consulted about † creating Man, and punishing him when he || was fallen. The Lord God therefore, that had no Counsellor, is not the Father solely, but the Father and the Son: So that the Father and the Son are both comprehended under the Lord God, mentioned in the Context. Which will give a clear Light to v. 36. *For of Him, and through Him, and to Him, are all Things.* For if the Father, Son, and Holy Ghost, are comprehended under the Titles Lord and God, and if the Being meant by Lord and God is the same, of whom the 36th Verse is spoken, then does it follow, that the 36th Verse re-

* Isa. ix. 6.

† Gen. i. 26.

|| Gen. iii. 22.

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lates to the whole Trinity, that is, of Him, to the Father; *through Him*, to the Son; and *to Him*, or *in Him*, to the Holy Ghost. Of Him, to the Father; for so it is written, 1 Cor. viii. 6. *To us there is but One God the Father, of whom are all Things. Through Him, to the Son; as it is written in the same Place, And one Lord Jesus Christ, by or through whom are all Things. And to Him, or in Him, to the Holy Ghost; for as the whole Church is taken into one Spirit, or made to drink into one Spirit, 1 Cor. xii. 13. so does that one Spirit fill the World, and contain all Things, Wisd. i. 7. To whom be Glory for ever, Amen. This shews the Unity, as the preceding Part of the Verse does the Trinity.*

The Authorities for interpreting this Text of the Trinity, are the following.

Basil says, *Lib. 5. adv. Eunom. p. 128.*

This Expression of *Him, and through Him, and in Him*, reduces the Property of the Father, and of the Son, and of the Spirit to *one Name*, (I suppose he means, Lord God, v. 34, 33, 32. to which αὐτῷ, or Him refers;) for there is one of whom

Τὸ ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ ἐν αὐτῷ τὰ πάντα, συνέγενετο καὶ ἐνομα τὸ, τὸ Πατρὸς ἰδίωμα, καὶ τὸ υἱὸς, καὶ τὸ πνεῦμα, ἐς γὰρ ἐξ ἑ τὰ πάντα, καὶ ἐς νεμεῖ. Ἰσοῦς Χριστός δι' ἑ τὰ πάντα, ἐν δὲ πνεῦμα ἁγίῳ ἐν ᾧ τὰ πάντα.

are all Things, and one Lord Jesus Christ, by whom

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whom are all Things, and one Holy Ghost, in whom are all Things.

Marius Victorinus says, Lib. i. adv. Ar. p. 300. Vol. 4. Biblioth. Patr.

Quoniam ex ipso,
& per ipsum, & in
ipso omnia. Ex ipso,
ut dicitur de Patre;
per ipsum ut de
Christo; in ipso, ut
de Spiritu Sancto.

For of Him, and
through Him, and in
Him, are all Things.
Of Him, as it is spo-
ken of the Father;
through Him, as of
Christ; in Him, as
of the Holy Ghost.

Ambrose says,

Quia enim omni-
um Creator est Deus
— ideo ex ipso sunt
omnia. Et quoniam
ab ipso sunt, per Fi-
lium ejus, qui ejus-
dem utiq; Substantiæ
est, esse cœperant.—
Quia ergo ipse opera-
tur per Filium, per
ipsum sunt omnia. Et
quoniam quæ sunt ex
Deo, per Deum sunt,
post renata in Spiritu
Sancto sunt, in ipso
sunt omnia; quia &
Spiritus Sanctus de
Deo Patre est.— Er-
go & in Spiritu Sancto

For because God is
the Creator of all Things
— therefore are all
Things of Him. And
because they are of
Him, they began to be
by his Son, who is in-
deed of the same Sub-
stance. — Because
therefore He operates
by his Son, all things
are through Him.
And because what are
of God, and through
God, are afterwards
renewed in the Holy
Ghost, therefore are
all Things in Him;
for the Holy Ghost
also

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also is from God the Father. — Therefore the Father is in the Holy Ghost also, because that, which is from God the Father, cannot be of a different Nature from God the Father.

Pater est, quia quod de Patre est Deo, non potest aliud esse quam est Deus Pater.

Austin says, If of Him be of the Father ; if through him be through the Son ; if in Him be in the Holy Ghost ;

It is manifest that Father, Son, and Holy Ghost, are One God: Forasmuch as He concludes in the Singular Number, To whom be Glory for ever.

Manifestum quod Pater, & Filius, & Spiritus Sanctus, unus Deus est: Quando Singulariter Intulit, Ipsi Gloria in secula seculorum. *De Trin. Lib. 1. c. 6. Vol. 3.*

p. 56. Edit. Paris, 1555.

Where tho' he does not directly affirm that this is the Sense of the Words, yet he plainly supposes it may be so. See also *Hil. de Trinit. Lib. 8.*

The Dr. p. 93. objects, that the Passage cited out of *Novatian* is directly against me. But if the Reader considers that *Novatian* makes the Son to be substantially One with the Father, c. 31. he will be inclined to understand the Passage as I apply it. For therefore are all Things done by the Word, said to be done by God the Father, because the Word, and the Father, are substantially and indivisibly One:

H 3

So

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So that the Power of the Father is derived to the Word, with the Substance of the Father, I desire it may be observed also, that I understand no Part of this Passage in the following Sense, *by Him (the Father) as He is the Word*, which the Dr. affirms: Neither did my Interpretation of it infer any such Meaning. For tho' all Things are through the Lord God, as He is the Son and Word; because the Lord God is a common Name to Father and Son, yet all Things are not through the Father as He is the Word; because *Father* is not a common Name to the Father and the Word; the Term *Father* expressing a single and individual Person; the Terms *Lord God*, a common Nature. See N. 382.

I had said concerning the Particle *ἐκ* before *αὐτόν*, that it should be rendred *rather by, in, (than to;)* for so the Particle *ἐκ* is frequently used. To this the Dr. replies, p. 94, "That there is no such Thing in the World, as putting one Word, in this manner, for another." Now I had no where said, That one Word is put for another. The learned Dr. owns, pag. 95. That sometimes indeed one and the same Word has indifferently two or more Significations; and then it may (according as the Sense requires) be understood in any of those Significations. And he gives the following Instance, Thus the Word (*ἐν*) in the New Testament, according to the Genius of the Hebrew
and

of the TRINITY Continued. 103

and Hellenistical Style, signifies indifferently *in*, or *by*. And in like manner I affirm, that the Word εἰς, in the *New Testament*, signifies indifferently *to*, or *in*; and the Expression I used imported no more: Tho' had I said, that εἰς was put for ἐν, I think the Meaning is much the same. But not to contend about Forms of Expression, the Dr. says, That the Word εἰς has but one Signification. Every one knows that one Signification is, *to*. But *Phavorinus* tells us it has another; that it signifies *in* also.

The Attics, says he, Εἰς, ἀντὶ τοῦ ἐν χρω-
use εἰς for ἐν. ται ἀττικοί.

(Which, I think, is near that Form of Expression which the Dr. condemns.) The Evangelists do the same; thus ἐν ᾧ ᾠδοῦνσα, Matt. iii. 17. is, εἰς ᾧ ᾠδοῦνσεν, c. xii. 18. and ὁ ἐν τῷ ἀγρῷ, Matt. xxiv. 18. is, ὁ εἰς τὸ ἀγρὸν ὦν, in the parallel Place, Mark xiii. 16. And it is certain, that εἰς was so understood by the Translators into the *Vulgar Latin*, who render the disputed Passage thus, *in ipso sunt omnia*; except their Copy had ἐν instead of εἰς, as *Basil* reads it. Which yet shews, that εἰς has the Signification of *in*.

CCCLXXXII. Ephes. iv. 6. One God
and Father of All, who is above All, and
through All, and in you All.

Above All, in his own Person, or in the
Person of Father. Through All, and in All,

H 4

as

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as his Substance and Attributes communicated to, and personalized in the Son and Holy Ghost, are *through* and *in* All. Concerning which Passage, as cited by *Irenæus*, see N. 8. As for the Authorities of Bishop *Pearson*, and Bishop *Bull*, I have spoken to them already, N. 5. I shall add a Citation or two more upon this Article. *Athanasius*, in his first Epistle to *Serapion*, §. 28. Comments thus upon the Text.

Ἐπὶ πάντων μὲν ὡς	<i>Above all, as Father,</i>
Πατρὸς, ὡς Ἀρχὴ, καὶ	<i>as the Beginning, and</i>
Πηγὴ διὰ πάντων ὧ,	<i>Fountain; through all,</i>
διὰ τοῦ Λόγου ἐν Πᾶσι	<i>by the Word; and</i>
δὲ, ἐν τῷ Πνεύματι	<i>in all, by the Holy</i>
ἁγίῳ.	<i>Ghost.</i>

But then, he says, of the Trinity.

Ὁμοία ὧ ἑαυτῇ καὶ	<i>That it is like to it</i>
ἀδιαιρέτως ὅτι τῇ φύ-	<i>self, and indivisible</i>
σει, καὶ μία τῆς φύσεως ἡ	<i>in its Nature, and is</i>
ἐνέργεια.	<i>of one Operation.</i>

And, §. 29. he says,

Ἐἰ μὲν ἐν δύος ὅτι,	<i>If there are but</i>
συναριθμῶν παρ' ὑ-	<i>two Persons, let the</i>
μῶν τοῖς κτίσμασι τὸ	<i>Holy Ghost be reck-</i>
πνεῦμα· ἔκ ἐστι μὲν τὸ	<i>oned by you among</i>
τρίτον ὑμῶν φρόνημα	<i>the Creatures; but</i>
εἰ; ἓνα δὲν, τὸ ὅτι	<i>then this sort of</i>
πάντων, καὶ διὰ πάντων,	<i>Faith of yours is not</i>
καὶ ἐν πᾶσι τὸ γὰρ, ἐν	<i>in the One God who</i>
πᾶσι, ὅτι ἐξ ἑστέ, δια-	<i>is over All, and through</i>
φορεῖς καὶ ἀποζευκτεῖς	<i>All, and in All; for</i>
	<i>you</i>

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you want in *All*, (that *ὁ θεὸς ὁ ἐστὶν ὅλος* is God, as He is in *Πᾶσι*, *All*;) if you divide and alienate the Spirit from the Godhead.

Jerom says upon the Place,

For God the Father	<i>Super omnes enim</i>
is above All, because	<i>est Deus Pater, quia</i>
He is the Author of all	<i>Auctor est omnium,</i>
Things. The Son is	<i>Per omnes Filius, quia</i>
thro' All, because he	<i>cuncta transcurrit,</i>
runs thro' all Things, and	<i>vaditq; per omnia.</i>
passes thro' all Things.	<i>In omnibus Spiritus</i>
And the Holy Ghost	<i>Sanctus, quia nihil</i>
is in All, because no-	<i>absq; eo est.</i>
thing is without Him,	

Which is much like *Irenæus's* Manner of speaking upon the Text, and probably taken from it. Now all learned Persons know, that * *Jerom* no less than *Irenæus*, held an Unity of Substance or Nature in the Father, Son, and Holy Ghost. Whence it appears, that the substantial Union of the Spirit, and Word, with the Father, seems to be taught by *who is above All, and through All, and in you All*; as the Difference of Persons is by the distinct mention of *One Spirit,—One Lord,—One God and Father of All*, v. 4, 5, 6.

CCCXCV. Tit. ii. 13. The appearing of the Glory of the Great God, and our Saviour Jesus Christ. See N. 289.

* See 1st Answer, p. 123. And 2d Answer, N. 1056.

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CCCCX. I John v. 20, 21. *This is the True God, and Eternal Life—Keep yourselves from Idols.*

In Answer to *pag.* 98, 99. it may be said, That tho' the Person of the Father is the ultimate End of all Worship, as being the First in the Godhead, yet this does not hinder, but that the main Design of St. *John's* Epistle may be, as it appears to be, to shew the Reader, that Jesus Christ is the Son of God, that He is the only Means of approaching the Father, that He is *Eternal Life* himself, and *True God*, (that is, as He is substantially One with the Father;) and all this, without exalting him into the Person of the Father, to whom the Title or Character of *True God* primarily belongs. For the greatest Difficulty lay in perswading Men of the Being, Nature, and Offices of the Person of the Son, not in bringing them to a right Notion of, and Faith in, the First Person. Which will Answer also the latter Part of *pag.* 103. where the Dr. plainly mistakes me.

Pag. 101. the Dr. says, in Opposition to my Observations on the Use of the Term *ἐλθὼν*, " That there is an Error in the
 " Reading of the Original; and that had I
 " consulted Dr. *Mills*, I should have found
 " that the most and best Manuscripts have,
 " v. 20.

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* v. 28. thus, ἵνα γινώσκωμεν τὸ ἀληθινὸν Θεόν, *that we may know the True God.*" But I must observe, that out of *thirty* Manuscripts cited in the various Readings of this Epistle, there are but *ten* produced with the Term Θεόν; which is an Argument that it was not found in the other *twenty*: So that the *most* are not on the learned Dr's side; but double the Number will appear, upon Examination, to be found on mine. As for the *Authority* of the Manuscripts which omit Θεόν, there is not one of them, whose Credit is questioned by that judicious Critic Dr. *Mills*, and which does not appear to be either of good Antiquity, or from approved Copies: Whereas one * of the *ten*, which the Dr. refers to, is judged by *Eftius* (and not denied by Dr. *Mills*) to be of no great Authority; so that it is not to be wondered at, that this learned Critic, in his *Prolegomena*, pag. 88. col. 2. is of Opinion, that Θεόν is not genuine, but borrowed from the latter Part of the Verse, *this is the True God.* But further, If Dr. *Clarke's* Reading be true, it may be asked, What Occasion is there for this Repetition, *this is the True God*? When it is said twice before, in the same Verse, that He is *the True God*, according to the Dr's rendering, which runs thus: † *The Son of God is come, and hath given us an Understanding, that*

* Steph. 19. † Pag. 101, 102, 103, 104, 105, 106, 107.

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we may know the True God, and we are in that True God by his Son Jesus Christ. This is the True God, &c. But the Dr. says, That Basil confirms his Reading. And so do * Hilary, † Augustin, and ‖ Jerom mine. But there is another Error I am guilty of, in being misled by the English Translation in the following Words, *We are in him that is True, even in his Son Jesus Christ*; which he would have to be thus, *And we are in that True God by his Son Jesus Christ*. And to support this Translation, he asks a Question, "If the Words," says he, *in him that is True*, were meant "of Christ; whom then would the Word *His* refer to, in the following Period, *even in his Son Jesus?*" My Answer is, That *His*, αὐτοῦ, refers to God, ὁ Θεός, at the Beginning of the same Verse; for there He is called, *the Son of God*; and here He is called, *His Son*; which, I think, is no very remote Antecedent: Tho' had it been more remote than it is, it would not have been disagreeable to the Style of this Apostle, who, c. 16. of his Gospel, refers οὗτος, v. 13. to παρακλητος, v. 7. As for the Dr's Translation, *by his Son Jesus Christ*, I believe he cannot produce one ancient Writer of the Church on his Side; Athanasius, Basil, Ambrose, Hilary, Jerom, and Cyril, give us no Occasion

* De Trin. Lib. 6. p. 44. Edit. Paris, 1572. † De Trin. Lib. 1. c. 6. ‖ In his Notes on Isa. 65.

of the TRINITY Continued. 109

to think, that they understood it otherwise than Explicatory of the preceeding Sentence, *in Him that is true.* But Secondly, This manner of Style seems never to be used in the *New Testament*, when it speaks of our being *in*, or united to, the Father by the Son. St. Paul says, Col. iii. 3. *Your Life is hid with Christ in God*, οὐν τῷ Χριστῷ ἐν τῷ Θεῷ. And, 1 Thess. i. 1. 2 Thess. i. 1. *The Church of the Thessalonians in God (ἐν Θεῷ) the Father, or our Father, and (in) the Lord (ὃς κυρίως) Jesus Christ.* And John says, c. ii. 24. *Ye also shall continue in the Son, and in the Father; ἐν τῷ υἱῷ ὃς ἐν τῷ Πατρὶ.* For it must be observed, that St. John, speaking in his own Person, never uses this sort of Phrase, *with or in the Father by the Son*, but *with or in the Father and the Son*, joyning them both together by the Copulative *And*. Thus, besides the foregoing Instance, it is said, * *Our Fellowship is with the Father, and with his Son Jesus Christ*, not with the Father through his Son: And thus, in all Probability, would it have been expressed in the disputed Text, *And we are in the True One, and in his Son Jesus Christ*, were it true, that the Apostle intended to speak of *two* Persons, and not of *one* only. As for the Instances given by the Dr. they none of them relate to the Father and Son unitedly together; and there-

* 1 Epist. i. 3.

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fore do not appear to come up to the Case, Pag. 106. the Dr. says, *Irenaus* very justly Styles, "Christ True God, and truly God;" meaning thereby—not Self-existent, Independent, Underived Divinity." And, I pray, in what Part of my Writings does the Dr. find, that *Self-existence*, &c. are Parts of the Notion of *the True God*, as applied to the Son? Nay, I have rather shewn, N. 340. that they are Negative and not Essential, or Substantial Characters; and therefore the Son may be *True God*, by a Communication of the Substance and Attributes of the Father to Himself, without being *Self-existent*, &c. But he refers to pag. 11. of his Reply to Mr. Nelson. For an Answer to which, I refer him to N. 5. p. 43. &c. where I have considered what he has said in that Reply in relation to *Irenaus*. The rest of the Authorities, cited in my first Answer, pag. 35. for the Son's being *True God*, are passed over by the Dr. without any distinct Reflection. Pag. 107. he says, "Had St. John intended to affirm what your Friend supposes; he would not have said, *ἐπὶ θεῷ*, but *θεὸς καὶ ἐπὶ θεῷ*, or *θεὸς ὁ καὶ ἐπὶ θεῷ*, &c." But the contrary is true. The Dr's Form with the Pronoun *ἐπὶ* is never used by this Apostle, but mine is in parallel Cases: Thus, *John* xxi. 24. after the Apostle had been speaking of himself for the Four preceding Verses, he adds, *ἐπὶ θεῷ ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτου*,

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τῆτον, *This is the Disciple, &c.* And, Rev. xx.
 14. when he had said, *That Death and Hell*
were cast into the Lake of Fire; he subjoyns, in
 relation to the latter, ἔτις ἔτιν ὁ δεύτερος
 θάνατος, *This is the Second Death.* So when
 he says, *We are in him that is true, even in*
His Son Jesus Christ; he adds, ἔτις ἔτιν ὁ
 ἀληθινὸς Θεός, *This is the True God.* But
 proceeds the Dr. "Neither would he have
 " said, ὁ ἀληθινὸς Θεός, but ἀληθινὸς Θεός; for
 " ὁ Θεός, is never by any Writer put for
 " Θεός." *First*, It is the Dr's Opinion, that
 the Son is no other than Θεός without an Ar-
 ticle; but I have shewn, N. 5. that the
 Son both in Scripture, as interpreted by
 the Antients, and also by the Antients them-
 selves, is called ὁ Θεός. *Secondly*, The placing
 of the Article ὁ after ἔτις ἔτιν, is so constantly
 the Style of this Apostle, that I know not
 one Instance to the contrary. The Dr. adds,
 " It ought also to weigh somewhat with
 " your Friend, that none of the Writers of
 " the Three First Centuries alledge these
 " Words, *This is the True God*, as spoken of
 " Christ." It would indeed have had some
 Weight with me, if the Dr. could have
 produced any one of those Writers, who had
 alledged the Words, as spoken of the Fa-
 ther. Nay, it has not been my Fortune to
 meet with one Writer of Antiquity who
 explains the Text, who has not understood
 it of the Son, notwithstanding the Article ὁ
be

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be joyned with *Jeds.* Pag. 108. The Dr. says, " *St. John* does not say, *That the True God is Eternal Life.*" This is indeed very strange. The Dr. affirms, and labours to prove it, pag. 106, 108. that the Words, *this is the True God*, are meant of the Father : Now *Eternal Life* is a joynt Predicate with *the True God*, of the Pronoun *This*, which is said to refer to the Father ; for, says the Apostle, *This is the True God, and Eternal Life.* If then the Father be *the True God*, as the Dr. affirms ; and He, who is *the True God*, is also *Eternal Life*, as the Apostle affirms ; then does the Apostle, by plain Consequence, affirm, *That the True God is Eternal Life.* Indeed the Perplexity that the Dr. is in to make his Sense out against the plain Letter of Scripture, and Mind of Antiquity, is a sufficient Argument of the Violence of the Interpretation. The learned Dr. had explained *the True God*, by *the True Religion*, Scripture Doctrine, pag. 61. and endeavours to justify it, by saying, that *Idols*, or false Gods, in the next Verse, *Keep your selves from Idols*, signify *the Worship of false Gods* ; which is, *false Religion.* I shall not at present examine how this Interpretation, that *the True God is the True Religion*, is consistent with the other I have mentioned before, that makes *the True God* to be spoken of the *Father* ; but shall rather give my Reasons why I cannot agree with the Dr. that *Idols*,
in

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in the next Verse, signify *the Worship of Idols*. In order to which, I desire the Reader would consider the Import of the first Part of the Sentence, namely, *Keep your selves from*, φυλάξατε ἑαυτοὺς ἀπὸ; which admits of different Meanings, according to the different Terms, or Matter of the Context it is joyned with: As for Instance, *Josh. vi. 18.* it is said, *Keep your selves from the accursed Thing*, φυλάξατε—ἀπὸ τοῦ ἀναθέματος, that is, as it is explained in the same Verse, *Take not of the accursed Thing*; for adds *Joshua*, *Lest ye make your selves accursed when ye take of the accursed Thing*, μὴ ποιεῖτε—λάβετε ἀπὸ τοῦ ἀναθέματος, Sept. Again, *Jer. ix. 4.* it is said, *Take ye heed every one of, or keep your selves every one from, his Neighbour*, ἀπὸ τοῦ πλησίου αὐτοῦ φυλάξατε, that is, *Trust ye not in him*; for so the Phrase is varied or explained in the very next Sentence, *And trust ye not in any Brother*; which is more exactly done in *Mic. vii. 5.* *Trust ye not in a Friend or Neighbour*; the Term *Friend*, in *Micah*, being the same in the Original, with the Term *Neighbour*, in *Jeremiah*. And thus in like manner is, *Keep your selves from Idols*; the same with, *Worship not Idols*. As then *the accursed Thing*, does not signify *the taking of the accursed Thing*; nor *Neighbour*, signify *the trusting in a Neighbour*: So neither does the Term * *Idols*, signify † *the Worship of Idols*. For

*† Non jam ab Idololatriâ quasi ab officio. *Ter. de Cor. Mil. c. 19.*

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the taking, the trusting in, and the worshipping, are no Part of the Idea of the following Nouns, but are implied in the Prohibition, *Keep your selves from;* as if it were said, *Do not take, do not trust in, do not worship.*

To the Authorities already cited in my first Answer, and to what I have said before upon this Subject, N. 5. I subjoyn the following. *Arnobius* says of Christ, That

Atqui constitit Christum——omnia illa, quæ fecit, nominis sui possibilitate fecisse, & quod proprium, consentaneum, dignum, Deo fuerat vero, nihil, nocens, aut noxi-

He did all Things by the Power of his Name, and what was proper, agreeable, and worthy of the True God; He gave us nothing hurtful, or noxious.

um——nobis——donasse. *Lib. i. pag. 142. Edit. Paris, 1580. vid. pag. 143.*

And again,

Hoc enim est Proprium Dei veri, Potentiæq; Regalis, Benignitatem suam negare nulli, p. 144.

It is the Property of the true God (meaning Christ,) and of Royal Power, to deny his Bounty to none.

CCCCXI. Jude iv. *Denying the only Lord God, and our Lord Jesus Christ.*

In Answer to pag. 113. it may be said, *First*, That allowing the Generation of the Son from the Father to be by *Necessity* of Nature,

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Nature, yet this does not exclude the Concurrence or Approbation of the *Will* of the Father; because *Necessity* is not inconsistent with the Approbation of the *Will*. The Nature and Perfections of God are *necessary*, yet are they not therefore without the Approbation of the Divine *Will*; for the *Will* of God rests and acquiesces with the utmost Contentment in the Attributes or Perfections which He is *necessarily* conscious of in his own Nature. Let then actual Fruitfulness be one of the Perfections of the Paternal Nature; this being supposed to be *necessary*, like other Perfections, is not the Effect of the *Will* of the Father, or of an Act of his *Will*, any more than they; yet is it doubtless an Object and Occasion of Delight; it is what his *Will* approves of, and fully acquiesces in: So that tho' the Son is not from his *Will*, or the Act of it, yet can it not be said, that He is without the *Will*, or Approbation of the Father. But the learned Dr. is of Opinion, " That if the Son
" be not caused by the Will of the Father,
" He is not caused by the Father at all, but
" by some superiour Cause." Which is also what he asserts by way of Answer to the Reasoning of the learned Author of *Some Considerations*, &c. p. 227. To which I reply, That the Nature, or Substance of the Father, is not *superiour* to the Father; but as it is his own Substance, with its substantial Attributes,

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or as it is personalized in Him, is the very Father: Now the Son considered as *necessarily* begotten, is the Effect of an essential Act of the Nature of the Father; the Son therefore as necessarily begotten, or not caused by an Act of the Will of the Father, is not produced by a *Cause superiour* to the Father, or not by the Father, because the Nature or Substance of the Father essentially acting in the Generation of the Son, is the very Father. And such an essential Act of begetting, tho' it is independent on the Will of the Father, yet being considered as a Perfection of his Nature, no more infers the Subjection of the Father to a *superiour Cause*, than any other essential Perfection independent on his Will, and founded in his Nature. And to conceive the Father to be an *Instrument only* in this way of begetting, as the Dr's Reasoning infers, is the same thing, as to conceive him to be an Instrument to himself; which, whether it be a proper way of thinking, let the Reader judge. However, it infers a Subjection to none but to himself, or to his own Nature; which, I think, is Independency in the highest Degree.

Athanasius says, That as the Father is good, neither by his * *Will*, nor *against*, or *without his Will*, or by *Necessity* (I suppose, as it stands,

* Ὁπερ ἀναδείχθηκε διὰ τὴν βελήσας τὸ πεφυκέναι καὶ ἐν αὐτῷ πατέρει ἰδίῳ λόγῳ. Orat. 2. cont. Ar. §. 2.

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for a *superiour Cause*, or *Fate*) but by *Nature* : So is He * by *Nature Father*, and *not by Will* ; (for the *Arians* had objected, that if the Son did not subsist by the Will of the Father, the Father must have the Son *necessarily* and *unwillingly*, or without his *Will*.) But in Opposition to this the Dr. cites *Justin Martyr*, *Origen*, *Novatian*, *Eusebius*, the Council of *Sirmium*, *Marius Victorinus*, *Basil*, *Gregory Nyssen* ; who, he says, professedly argue, “ That the Son was generated by the Father, “ not by an absolute *Necessity of Nature*, but “ by an Act of his *Eternal Power and Will*.” And refers to his *Scripture Doctrine*, Part 2. §. 17. I conceive, that if the learned Reader will be at the Pains to examine the Passages cited out of *Justin Martyr* and *Novatian*, and compare them with the like Style in *Athenagoras*, and *Theophilus Antiochenus*, he will have Reason to believe that they relate, not to the *Eternal Generation* of the Son, of which *Athanasius* speaks ; but to his *Manifestation*, or *Coming forth*, in order to create. As for *Origen*, it is certain from what has been observed, N. 3. That he held the *Eternal Existence* of the Son ; and yet he speaks of the *Creation of Wisdom*, or the Son, as if it were done just before the *Creation of all Things*, and in order to it.

* Φύσει καὶ ἐκ ἐκ βολήσεως Πατρὸς. Orat. 3. cont. Ar. §. 62.

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Καὶ λεγέον ὅτι κλί-
 σας, ἵνα ἕτως εἶπω,
 ἔμψυχον σοφίαν ὁ Θεός,
 αὐτῇ ἐπέτρεψεν ἀπὸ τῆς
 ἐν αὐτῇ τύπων, τοῖς ἕτοι-
 κῇ τῇ ὄλῃ, οἷμαι, παρ-
 χεῖν τῇ ὑπαρξῇ, καὶ τῇ
 πλάσῃ, καὶ τὰ εἶδῃ.
 In Joan. p. 19.

For, says he, God
 having created, as I
 may so say, a living
 Wisdom, committed
 it to her Care to give
 Subsistence and Form
 to Beings and Mat-
 ter, according to the
 Figures which she
 had in her self.

Which is affirmed with some Variation,
 pag. 36. E. Now if the Son be *Eternal*, and
 the Son be *Wisdom*, and the *Creation of Wis-
 dom* be spoken of by *Origen* in the like Terms,
 which others have used to express her com-
 ing forth by the *Will* of the Father in order
 to create, I think it is reasonable to con-
 clude, that this *Creation* only, in the Sense
 of this Author, is the Effect of the *Will* and
 Power of the Father; for there is no other
voluntary Generation, that I know of, men-
 tion'd in his Writings. With this Doctrine
 of *Origen*, in his *Greek Remains*, agrees that
 of the Book *Peri Archon*, which makes the
Creation of Wisdom, or the *Son*, to be no other
 than his forming and comprehending in him-
 self the Ideas and Principles of all Things.

Quali autem modo
 intelleximus sapien-
 tiam initium viarum
 Dei esse, & quomodo
 creata esse dicitur,

But after the man-
 ner, as we understand
 Wisdom to be the Be-
 ginning of the Ways
 of God; and after the
 manner

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manner, as ſhe is ſaid to be created; namely, by forming and containing in her ſelf the Ideas and Principles of the whole Creation, after the like manner, &c.

ſpecies ſcilicet in ſe, & initia totius Præformans, & Continens Creaturæ, hoc etiam modo, &c. Lib. 1. c. 2.

As for the Paſſage out of the *Sirmium Creed*, it was to condemn thoſe, who ſaid, that the Father was neceſſitated againſt or without his *Will* to beget a Son; and therefore their main Aim, as it appears to me, was to ſhew, that the Generation of the Son was not in ſuch a Senſe *neceſſary* as to exclude the *Will* of the Father; or to ſhew, that *Nature* and *Will* did both concur in the Production of the Son: Whereas the Creature was formed by the *Will* of God, without his *Nature*. And, I think, it is evident from the following Paſſages, that *Hilary* could mean no more in his Comment on the Place: For, ſays he, * *it is impoſſible that that, which was* (meaning the *Word*, John i. 1.) *ſhould not have been.* And again, he ſays, That God the Father, according to *Moſes*,

Is He who is;

Is qui eſt.

That that, which is, cannot be conceived, and ſaid not to be.

Id quod eſt, non poteſt intelligi diciq; non eſſe.

* Quod erat, non potuit non fuiſſe. *Lib. 2. de Trin. p. 11. col. 1. Edit. Paris, 1572.*

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Quod igitur & per
Moysen de Deo signi-
ficatum—id ipsum
unigenito Deo esse
propriū Evangelista
testatur, &c. p. 107.
col. 1. C.

That what is spoken
of God (the Father) by
Moses, the Evangelist
(St. John) testifies to
be proper to (the Son,
or) the only begotten
God, when he says, In
the Beginning was

the Word, and the Word was with God.

Which are Expressions that imply the ne-
cessary Existence of the Son; and that his
necessary Existence is founded upon his Na-
ture, or upon his Being, *He who is*, like the
Father.

Basil says of God the Father, that He is,

Τὸ καὶ ὁσίαν Θεῶν God and Father
καὶ Πατέρων, p. 926. by Essence;

Founding his Paternity, as well as his God-
head, upon his Essence. And *Lib. 2. Adv.*
Eunom. p. 48. he supposes, That it is,

Καλὸν καὶ πρέπον τῇ Good and becom-
μακαριότητι τῷ Θεῷ τὸ ing the Blessedness of
ἐῖν Πατέρα. God to be a Father.

And pag. 56, 57. he calls the Son * ὁ ὢν,
as Hilary does, *Is qui est*; which, I conceive,

* Athenagoras says, Τὸ ὄν ἐ γίνεσθαι, ἀλλὰ τὸ μὴ ὄν.
Legat. p. 18. But he says of the Son, οὐχ ὡς γινόμενον,
p. 38. The Son therefore is not, Τὸ μὴ ὄν. But there is no
Medium between τὸ μὴ ὄν, and τὸ ὄν; the Son therefore is com-
prehended in τὸ ὄν, and consequently must necessarily subsist from
the Father, according to this Author's Principle; for τὸ ὄν is
necessary.

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is not so consistent with the Notion of a Generation purely *arbitrary*. And, pag. 57. he says, That the Heretics

Blasphemously say, that the Son of God was not once, as if *He did not exist by his own Nature*, but was brought into being by the Grace of God.

Μὴ εἴη ποτε τὸ υἱὸν
τῷ Θεῷ βλασφημῶντες,
ὡς τῇ μὲν ἑαυτοῦ φύσει
μὴ ὄντα, χάρισι δὲ εἰς
τὸ εἶναι ὑπὸ τοῦ Θεοῦ πα-
ραχθέντα.

A Passage which shews, that He did not believe the Existence of the Son to be of *meer Grace*, but by Virtue of *his Nature*, that is, *necessary*.

Greg. Nyss. says of the Son,

St. Paul calls him the *Brightness of (God's) Glory*.

Διὸ καὶ ὁ Παῦλος
ἀπαύγασμα δόξης αὐ-
τὸν ὀνομάζει.—

And then to shew the Eternal Existence of the Son with the Father, he adds,

For it is *impossible* for the *Glory* to be without its *Brightness*; as it is *impossible* for a *Lamp* to be without its *Brightness*.— For it is *impossible* for the *Glory* to be without its *Brightness*.

Οὐκ ἐγχαρεῖ γὰρ ἀ-
λαμπῶν εἶναι τὴν δόξαν, ὡς
καὶ ἐγχαρεῖ ἄνευ ἀπαυ-
γασματικῆς εἶναι τὴν λύχ-
νον.— Τὴν γὰρ δόξ-
αν ἄνευ ἀπαυγασμα-
τικῆς ἀμήχανον. De
Fid. p. 471, 472.

If then the *Glory* cannot possibly be with-
out its *Brightness*, and the Son is the *Bright-
ness* of the *Paternal Glory*, the Person of the
Father

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Father could never possibly have been without the Son. And that, which it is as impossible not to be, as the Person of the Father, is *necessary*. As for the two Citations taken out of this Author, pag. 286. of the *Scripture Doctrine*, the First of them seems plainly to import no more, than that the *Generation* of the Son was not in such a Sense *necessary*, as to exclude the *Will* of the Father; or, that the *Will* of the Father was not so unconcerned, as that

Ὡς καὶ τινὰ φύ- He had the Son by
σεως ἀνάγκην ἀπεργά- a certain *Necessity* of
σέως τὸ ὕψὺ ἐχρησάμεν, *Nature without his Will,*

Which is not absolutely to deny a *Necessity of Nature*, but a *Necessity of Nature alone*, without the Concurrence or Approbation of the *Will*. The Second Passage is rather *Argumentum ad hominem*, a confuting *Eunomius* upon his own Principles. *Marius Victorinus*, after the like manner, denies such a *necessary Generation* as excludes the *Will* of the Father; for otherwise he allows a *Necessity*, when he says,

Ergo necessario Ge- The Father therefore
nerator est Pater, & is necessarily Father,
item necessario omnia, or necessarily begets;
quæ Pater habet, ha- and the Son also has
bet & Filius. Lib. 3. necessarily every thing
adv. Ar. p. 345. Vol. 4. that the Father has.
Bib. Patr.

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As for *Eusebius*, it is doubted among learned Men, whether he held the Eternal Generation of the Son, or not. *Vid. Prælim. in Comment. Euseb. in Psalm.* And a Passage in his Letter, as publish'd by *Theodorit*, in his *Ecclesiast. Hist. L. 1. c. 12.* And *Dem. Evang. * L. 4. c. 3.* However, since there is Reason to believe he was once † of that Opinion, if not always, it may be worthy Consideration, *First*, Whether he did not believe the double Subsistence of the Son after the Manner of *Theophilus*, *Athenagoras*, &c. Whether this may not be inferred from his Epistle to the Church of *Cæsarea*, as it is found in *Theodorit*. And whether the voluntary Generation of the Son may not be meant of his Second Subsistence. *Secondly*, If it be not so, whether he might not by Mistake apply to the First and Eternal Generation of the Son those Expressions, which were appropriated by Writers before him, to the Manifestation of the Son, or what they called his Coming forth in order to create. Or, whether he may not mean, with the foregoing Writers, that the Birth of the Son is not in such a Sense *necessary*, as to exclude the concurrent Approbation of the *Will* of the Father.

* Ὅδὲ Πατρὶς προὔπαιρχει τὸ υἱόν, καὶ τὴν γενέστωσ αὐτοῦ προὔφαισιν, ἢ μόνον ἀγεννήσθαι ἡν.
 † See N. 1248.

These

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These, I think, are the only clear Authorities relating to this Point, in that Part of the *Scripture Doctrine* referred to by the Dr.

I shall add one Observation, that the *Anti-nicene* Writers generally, if not always, mean no other *Generation* by that which is *voluntary*, than *the Coming forth*, or Manifestation of the Son before the Worlds, in order to create them: Whence it is probable, some following Writers transferred the Style in a different Sense to the *Eternal Generation*.

As for the Citation out of *John* v. in pag. 114. of the Dr's Answer, I think it very probable, that *the Father hath given to the Son to have Life in himself*, v. 26. in the same respect, as *He hath given Him Authority to execute Judgment also*, v. 27. that is, as He is the Son of Man, or, *because He is the Son of Man*, v. 27. for the *Word* is the *Life*, *John* xiv. 6. *This Life the Father has in himself*, c. 5. v. 26. or, *this Life was with the Father*, 1 *John* i. 1, 2. and *was manifested unto us*, v. 2. in the human Nature of the Son, or, was *given* to the Man born of the Virgin, that He might overcome Death, and give Proof of his Victory in raising the Dead. For He was the Seed of the Woman, who by the *Word of Life given to Him by the Father*, and operating thro' his Body hanging upon the Cross, was *to bruise the Serpent's Head*, or *destroy the Devil, who had the Power of Death*,
and

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and had subjected *Adam*, and his Posterity to it.

Cyril says,

The Son being *Life* by Nature, says that he receives it from the Father, not as He is the *Word*,—but as He is made *Man*, to whom all things are *given* of God.

Ζωὴ κατὰ φύσιν ὑπάρχων ὁ υἱὸς δεχέσθαι παρὰ τοῦ Πατρὸς ταύτην φησιν, ἐχ' ἢ Λόγον ἔχειν, — ἀλλὰ καὶ γέρονεν ἄνθρωπον, ᾧ πάντα δεδωδία, &c.
Thesauri Assert. 14.
p. 146. A.

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As I do not see that *Tertullian's* Words are attended with the Consequences which the Dr. draws from them; for he did not hold the Father and the Son to be one Person: So do they evidently shew what they were alledged for, that it was his Opinion before he was a *Montanist*, that the Father and the Son were so much *One*, (for which he cites *John* x. 30.) that they were the common and inseperable Object of the Christian Worship.

DI. 1 Tim. ii. 5. *For there is One God, and One Mediator between God and Men.*

I have shewn before, under N. 8. that *One*, as joyned with *God*, is not used in Opposition

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fition to the Son, to exclude him from being comprehended in the *One God*, but in Opposition to false Gods. And so I understand it here, where the Term *Father* is implied, as if the Apostle had said, *There is One God the Father*: So that the Meaning is this, *There is One Mediator between God the Father and Men*; which God the Father is called the *One God*, to exclude Idols from the Godhead, and not the Son. In which Sense it is taken by *Chrysostom*.

Τὸ ἓν; ὁ υἱὸς ἔστι θεός;
καὶ σὺν ᾧ. Πῶς ἓν
φασιν, εἰς; πρὸς ἀνι-
στασάντων τῶν εἰδώλων,
ἔστι πρὸς τὸν υἱόν. In
Loc.

What then? (says
he) Is not the Son
God? Yes certainly.
How then does he
say *One*? In Opposi-
tion to *Idols*, not to
the *Son*.

But says the learned Dr. "Not so in this
" Place; for there is no mention of false
" Gods in the Context, pag. 116." But, I
conceive, the Apostle had them in his Mind,
as will appear from the preceding Verse,
which runs thus; *Who will have all Men to be
saved, and to come to the Knowledge of the
Truth*. In which he plainly has respect to
Persons in Error, and not yet admitted into
a State of Salvation by *the Knowledge of the
Truth*; for they were *to come to the Truth*, in
order to be saved. Now the major Part of
all Men were at that time Idolaters, particu-
larly the *Ephesians*, among whom *Timothy*
dwelt,

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dwelt, who were Worshipers of *Diana*, and of the Image pretended to have fallen down from *Jupiter*; whence it follows, that *Idolatry* was the chief Part of the Ignorance and Error in which those Persons were, whom, the Apostle tells us, *God would have come to the Knowledge of the Truth, in order to be saved.* If then the Error was principally *Idolatry*, and the *Truth* opposed to it, as immediately follows, is, That *there is One God the Father, and One Mediator between God and Men*; the Consequence is, That *this God the Father* is called the *One God*, in * Opposition to the many Gods of the Idolatrous Heathens. The learned Dr. proceeds; “ But *One God* “ is put directly as the *Person mediated to,* “ (which all Men allow to be the *Father* “ only) in Contradistinction to the *Person* “ *mediating to Him*, which is the whole *Person* “ *of the Son incarnate.*” It is granted, That *God the Father* is the *Person mediated to*: That *God the Son*, or, the whole *Person of the Son incarnate*, is the *Person mediating to Him*: That *God the Father mediated to*, is distinguished from *God the Son mediating to Him*: And yet it cannot be granted, That the Term *One* was ever united with the Term *God*, in Opposition to the Son; because the Son being

* Chrysostom says upon the Place, That the Apostle's Discourse was concerning Truth and Error. Περὶ τοῦ ἀληθείας καὶ πλάνης ἢ αὐτῷ ὁ λόγος.

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God the Son, as the *Father* is *God the Father*, and the *Godhead* being but *One*, the *Son* cannot be excluded from *the One God*, tho' He is excluded from *God the Father*, who is sometimes call'd *One*, in Opposition to *Idols*. So that the Truth appears to be this, there is a mixt Opposition in the Terms, *One God* the *Father*; the Term *Father* implied, is oppos'd to the Term *Son*, and the *One God* to false Gods only.

The Authorities, which I had cited under this Article, as they shew the *Son* not to be excluded from *the One True God*, by affirming, or supposing Him in the Character of *Mediator*, to have the *Natures* both of *God* and *Man*: So are they pass'd over by the Dr. with a general Reflection only. It must also further be observed, That *Hippolytus* argues from this very Text, that the *Son* has the *Substance* both of *God* and *Man* by his being a *Mediator* between both of them, as is evident from the Passage out of him in my first Answer, pag. 40. and indeed most of the Authorities there cited point at this very Text, to which may be added the following one out of *Tertullian*.

Sic & Apostolus
etiam Dei & Homi-
num appellans seque-
strem, utriusq; Sub-
stantiæ confirmavit.
Adv. Prax. c. 28.

Thus the Apostle also
calling Him the Me-
diator between God
and Men, confirmed
his being of both Sub-
stances.

And

of the TRINITY Continued. 129

And Lactantius says,
Ut (Filius) mediam
inter Deum & Homi-
nem substantiam ge-
rens, nostram hanc
fragilem imbecillem-
que naturam quasi
manu ad immortalitatem posset educere: Factus est & Dei Filius per Spiritum, & Hominis per carnem, id est, & Deus & Homo.—— Interim & Deum fuisse, & Hominem ex utroq; genere permistum. *L. 4.*

c. 13. & vid. c. 25.

So that I am of Opinion, they are not so entirely besides the Purpose, as the Dr. imagines.

*That the Son, who has a * middle Substance between God and Man, might, as it were, lead by the Hand this our frail and weak Nature to Immortality: He became both the Son of God by the Spirit, and the Son of Man by the Flesh, that is, both God and Man.— In the mean time He was God and Man, mixed or compounded of both sorts.*

* Note, Hence it appears, that the middle Substance, is a middle of Participation, not of Negation.

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The Substance of the Doctrine of the foregoing Chapter may be reduced to the following Articles.

THAT *One*, or *Only*, when united with *God*, is not exclusive of the Person of the Son, but of false Gods only, N. 1, 2, 3, 5, 8, 501.

That therefore the Son with the Father is the *One God*.

That the Son was comprehended in the *One God* of the *Jews*, N. 2, 3, 340.

That the Son is *God* with the Article δ , and *absolutely God*, N. 5.

That He is the *Great God*, N. 289. The *Living God*, N. 5. The *True God*, N. 410.

That *Self-existence*, and *Independency*, are no substantial Characters of the Godhead of the Father, N. 2, 340.

That therefore the Son is not excluded, for want of those Characters, from the Substance of the Father.

That the Son is of the Substance of the Father; which Substance is indivisibly, or individually *One*, N. 3, 501.

That $\delta \ \acute{\alpha}\nu$, does not relate to *Person*, but to *God*, $\Theta\epsilon\acute{o}\varsigma$, N. 1.

That $\delta \ \acute{\alpha}\nu$, is the God *who is*, or whose Essence and Existence is necessary, N. 180.
that

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that is, the One Divine, Intelligent, and necessarily Existing Being.

That the Son is $\delta \omega \nu$, N. 411.

That therefore the Son with the Father is the One Divine, Intelligent, and necessarily Existing Being.

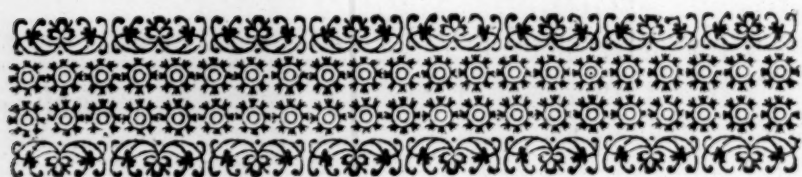
That therefore *Intelligent Being*, and *Person*, are not convertible Terms, or of the same Importance, N. 1.

That the *necessary* Existence of the Son does not exclude the *Will* of the Father, N. 411.

That God is the *Object of Worship*, as He is $\delta \omega \nu$, *Jehovah*, or *Jah*, or in respect of his necessarily Existing Substance, N. 180.

That the Son therefore, who is $\delta \omega \nu$, is the *Object of Worship* in the same respect.

That the *Holy Ghost* is *God*, N. 8, 66, 382. and *Lord God*, N. 372.



C H A P. II.

Of the SON of GOD.

DXXXIV.



LUKE i. 16, 17. *Many shall He (John the Baptist) turn to the Lord their God, and He shall go before Him.*

The Original State of the Controversie under this Article, which was about the Use or Application of the Name *Lord God*, whether it signify the Father * only according to the Analogy of Scripture, is now changed by the Dr. to a Dispute concerning the Meaning of that Name, when applied to the Son. To follow then the Dr. in this Enquiry, I must observe to the Reader, that, he says, *pag. 119.* “ That the Title “ *Lord God*,—— is a *Personal Character*; “ *expressing—— Personal, and Relative Per-*

* See Scripture Doctrine, pag. 84. where the Dr. affirms it.

“ *fections,*

of the TRINITY Continued. 133

“*fections*, namely, *Dominion* and *Government* “over the World.” If I understand the Dr. right, he makes *Personal* and *Relative Perfections* to be the same; and therefore a *Personal Character* expressing them, must be a *Relative Character*: And *Lord God* being a *Personal Character*, must be a *Relative Character*. In Answer to which, I say, that tho’ *Lord God* be sometimes the rendring of other Terms, yet is it generally of *Jehovah Elohim*; that the Term *Jehovah* is not of a Relative, but Absolute Signification; and that therefore Part of the *Character Lord God*, is, at least Absolute. Now that *Jehovah* is of an Absolute Signification, appears from hence, that it expresses God as *He is*, or as He is *He who is Being*; for, *First*, It is put in the Place of *Ehjeh*, or, $\delta \tilde{\omega}v$, as of the same Signification: For when God had said, *Thus shalt thou say to the Children of Israel, I am hath sent me unto you*, *Exod. iii. 14.* He adds a second Time, in the like Style, *v. 15.* *Thus shalt thou say to the Children of Israel, Jehovah, the God of your Fathers— hath sent me unto you*; as if He had said, *I am*, or *Jehovah*, who is the God of your Fathers, hath sent me unto you. *Secondly*, Both * *Jew-*

* See Philo de Vit. Mosi, Lib. 3. p. 673. Maimon. More Nevoch. p. 106. Menass. Ben. Isr. Concil. Quæst. 3. in Genes. and Quæst. 3. in Exod.

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ish, and * Christian Critics agree, that this is the Meaning of it. If then *Jehovah* signifie *God as He is*, or, as He is *He who is Being*, and *Being* be an *Absolute Appellation*, as the Dr. says in this Page; *Jehovah* is a Name of *Absolute Signification*. And indeed it does not admit of Relative Terms as other Words do; for we no where find in Scripture, *my Jehovah*, *our Jehovah*, or *the Jehovah of Israel*, but *Jehovah*, the *God of Israel*; concerning which, and its Construction with *Tzebaoth*, see *Buxt. de Nom. Dei*, §. 12, 56. And tho', *my Lord*, be frequently used in the *English Translation of the Old Testament*, yet in such Cases it is never the rendring of the Term *Jehovah*. This *Absolute Name Jehovah* is sometimes rendred by *θεός*, or *God*; and then † *God* is a Name of || *Being or Essence*; and it might be partly in this respect that *Greg. Nyssen* says,

Εἰ δὲ θεός ὄνομα
ἰσίας σημαίνον ὅτι,
μίαν ἰσίαν ὁμολογῶντες
τῇ ἁγίας τριάδι, ἓνα
θεὸν ἐκόντως δοξάζομεν.
ἐπεὶ μίας ἰσίας ἐν ὄνο-

If *God* be a Name
that signifies *Essence*
or *Substance*, we, who
confess *One Substance*
of the *Holy Trinity*,
do rightly glorifie *One*

* Cl. Alex. Stromat. Lib. 5. p. 562. Epiph. Hæres. 40. Theod. Quæst. 15. in Exod. Ainsworth, &c. Buxtorf on the Name *Jehovah*. And Pearson in his Notes on the Article *Lord*.

† || Compare this with what the Dr. says in Opposition to the learned Author of Some Considerations, &c. p. 290.

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God; because God is *μα τὶ θεός ἔστι.* Adv.
a Name of One Sub- *Græc. p. 82.*
stance.

Basil says,

That according to *Κατὰ τὰς τῶν πολ-*
the Opinion of many, *λῶν δόξας φύσεως ἐν-*
the Name of God (or *δεικτικόν ἔστι, τὸ δὲ*
expressing the God- *θεότητι ὁνομα.* Epist.
head) demonstrates *80.*
his Nature.

And *Greg. Nazianzen* says,

He who is, and God, *Ὁ ὢν καὶ ὁ θεός ἡ*
are Names of Sub- *εἰσίας ὀνόματα.* Orat.
stance. *36. p. 586.*

Let the Reader consider the Passages of the *Scripture Doctrine* referred to *pag. 120.* and what I have said already in my first Answer, and shall say hereafter under the same Numbers in this present Answer, and judge of the Reasonableness of the Dr's Interpretation. *Pag. 121.* He conceives, that my Words infer, " That the Son is so stiled " *Lord God*, as not to be distinguished from " the Father." I do distinguish Him from the Person of the Father; but not separate Him from his Substance. For *Jehovah* is a Name expressing the *Divine Substance*, as has been already shewn; which Name being in common to the Son with the Father, and expressive of *One God* only, *Deut. vi. 4.* the Son with the Father is *One God*, and *One Substance*, the *Divine Substance* being *One* only.

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I had supposed *pag.* 49, 51. that there was a traditional Explication of Scripture handed down from one Person to another in the first Ages of the Church ; and that by Virtue of this Tradition, many of those Passages, in which the *Lord God* is mentioned, were applied to Christ : For this was the Original State of the Controversie, whether that Name signified the *Father* only, or did not belong to *Christ* also according to the Analogy of Scripture. In Opposition to this the Dr. says, “ What and where this *Tradition* “ is, it does not appear, *pag.* 121.” In Answer to which, *First*, I will shew, that there was a *traditional Explication* of Scripture ; *Secondly*, I will give some Instances of it in relation to the Name *Lord God*. That there was a *traditional Explication* of Scripture, will appear from *Irenaeus*, *L.* 4. *c.* 69. *p.* 368. *col.* 2. where he says of the Heretics,

De iisdem Scripturis varias habentes sententias.

That they had different Sentiments of one and the same Scripture, or of the same Passages of Scripture.————

De iisdem verbis non consentientes.

That they did not agree about the same Words,

That is, about the Meaning of them ; to which he opposes the uniform Agreement of the Church in the same Interpretations from the very Beginning ; saying,

But

of the TRINITY Continued. 137

But we following the One and Only True God our Instructor, and having his Words for a Rule of Truth, say all of us alway the same Things of the same Words,

Nos autem Unum & Solum Verum Deum Doctorem sequentes, & regulam Veritatis habentes ejus Sermones, de iisdem semper eadem dicimus Omnes.

That is, interpret the *same* Words in the *same* Sense. Now can it be supposed that the *same* Meaning should be put *alway*, or from the very Beginning, by *all* the Drs of the Christian Church upon the *same* Words of Scripture, and yet they not transmit that Meaning from one to another either in their public Discourses and Writings, or private Instructions? Or, was it possible that they could teach their People the Words of Scripture, and yet not give them the uniform Sense of the Church about them? *Secondly*, That I may give an Instance or two of such traditional Interpretations in relation to the Name *Lord God*, or *Jehovah Elohim*, I will premise, that where Fathers of different Ages agree in interpreting Places of Scripture concerning the *Son*, which might otherwise be understood of the Person of the Father, there, next to the Illumination of the Holy Ghost, it may reasonably be supposed, that they were induced to do it by receiving those Interpretations from the Drs before them, and by finding them agreeable to the Analogy of Faith.

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Faith. Thus *Pſalm* xxiv. from *ver.* 7. to the End, ſeems to be literally and prophetically meant of the Entrance of the Ark, and of the *Schechinah*, or Glory, that reſted upon it, into the Holy of Holys in the Days of *Solomon*, when the Temple was finiſhed. And *Jehovah Tzebaoth*, or the Lord of Hoſts, was doubtleſs underſtood by the Bulk of the *Jews* of the Perſon of the Father: And yet, notwithstanding this, this very *Pſalm* is alledged as a Proof by *Juſtin Martyr*, that *Jeſus Chriſt is Lord God*, *Dial. cum Tryph.* And he is followed in this Interpretation by *Ireneus*, p. 364. *Edit. Grab. Tertull. Adv. Marc.* p. 958. *Edit. Pamel. Cyprian. Adv. Jud. Lib. 2. c. 29. Orig. in Matt.* p. 438. *Edit. Huet. Euseb. in Loc.* and others. Again, *Pſal. lxxxii. 1.* God (*Elohim*) ſtandeth in the Congregation of the Mighty, He judgeth among the Gods, is underſtood by *Juſtin Martyr* of the Son, *Dial. cum Tryph.* p. 117. *Edit. Steph.* by *Iren.* of the Father and the Son together, *L. 3. c. 6.* p. 208. and by *Novat. de Trin. c. 15.* *Cyprian. Adv. Jud. Lib. 1. c. 6.* *Euseb. in Loc. Greg. Nazianz. Orat. 2. de Fil. ſive Orat. 36.* p. 579. and others, of the Perſon of the Son; and yet we need not doubt but the *Jews* underſtood it of God the Father. I conceive then it appears from theſe two Inſtances, for more are not needful, both where, or in what Authors a traditional Explication of Scripture may be traced: And alſo

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also *what* that traditional Explication is, namely, that the Son is *Jehovah Elohim*, or *Lord God*: The first Instance shewing him to be *Jehovah*, or *Lord*, the Second to be *Elohim*, or *God*, and both together to be *Lord God*, Pag. 122. the Dr. says, " That
" this Title, *the Lord God*, when used abso-
" lutely, and without any antecedent men-
" tion of the Person it refers to, does in
" Scripture Language, by way of Emi-
" nence, always signify the Father." This
Rule laid down by the Dr. was unknown
to the ancient Writers. They frequently
interpret the Title *Lord God*, of the Son, in
many Passages of the *Old Testament*, where it
is *used absolutely, and without any antecedent
mention of his Person*. I have shewn this al-
ready in *Psal. xxiv*, and *lxxxii*. and will ob-
serve further, that *Irenaeus*, among other
Texts, alledged, to prove the Son *absolutely
Lord God*, *Lib. 3. c. 6.* cites *Psal. l. i.* *The
Mighty God, even the Lord hath spoken*, or ra-
ther according to the *Hebrew*, *the God of Gods,
the Lord* (*דֵּיּוֹס דֵּי־עֶן אֱלֹהִים*, Sept.) *hath spo-*
ken, or *Jehovah, the God of Gods hath spoken*;
which is, I think, as high a Title as possibly
can be given. And *Justin*, that he may
prove Him to be *God and Lord of Hosts*, be-
sides *Psal. xxiv.* cites *Psal. xlvii. 5*, &c.
God is gone up with a Shout, the Lord (*Jeho-*
vah) *with the Sound of a Trumpet, &c.* and
Psal.

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*Pſalm xcix. the Lord * (Jehovah) reigneth, &c.* And the Author of the Epistle to the *Hebrews* gives us to understand, *c. i. v. 10, &c.* that the Person called *Lord and God, Pſal. cii.* is the Son; tho' there are no certain Tokens, no antecedent mention of him in that Character, either in this, or any of the foregoing *Pſalms*, to determine an unenlightned Reader to that Meaning. Thus was the Son comprehended in the *One † Lord God*, while the Church was trained up in the OEconomy of the Unity, and the Memory of *Polytheism* was wearing out of their Minds. But when the Season was come, that the Church could be entrusted with the Great Mystery of the Divine Nature, the Doctrine of the *Trinity*: And was capable of receiving it, and being founded upon it, without incurring the Danger of dividing the *Unity*: The Son, who was now incarnate, or become Man, was generally spoken of in relation to the Nature which he had newly assumed; and the Father, whose Supremacy in Order, and whose Paternal Dignity, by no means submitted him to any such Alliance, was spoken of in Terms relating to his Godhead. Whence it is, that the Title, *Lord God*, is generally given

* Note, *Moses and Aaron were the Priests of this Lord Christ, v. 6.*

† Lactantius says, *Lib. 4. c. 14. (Judæi) nefandas manus Deo suo intulerunt, c. 16. propter hanc humilitatem Deum suum non agnoscentes, &c. c. 18. ut Deum suum condemnarent* — in qua (cruce) *Dens a cultoribus Dei suspensus est, vid. Lib. 5. c. 9.*

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him in the *New Testament*, but without any Design of excluding the Son, whose Right to that Name was sufficiently secured in the OEconomy of Unity; the Gospel Dispensation being principally careful to distinguish the Persons, and build up its Professors upon a distinct Faith in the ever Blessed Trinity. But notwithstanding, that the Father is most generally meant by the Name *Lord God* in the *New Testament*, yet are there other Instances, besides those which I have produced in my first Answer, by which it will appear, that the *Son* had a Right to the same Name. In *Matt. xxvii. 9, 10.* there is a Citation out of *Zech. xi.* which is as follows, *And they took the thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of Israel did Value: And gave them for the Potter's Field, as the Lord appointed me.* Now, according to *Zachary*, the Person so valued is *Jehovah*, or the *Lord*; for says the Prophet, *v. 13. And the Lord (Jehovah) said unto me, cast it unto the Potter; a goodly Price that I was prized at of them.* But according to the Evangelist, He is *Jesus Christ*. *Jesus Christ* therefore is the *Jehovah*, or *Lord*, who was valued. Again, *Peter* says of Christ, *1 Epist. c. ii. v. 8. That unto them which be disobedient—— He is a Stone of Stumbling, and a Rock of Offence* Which is cited by *St. Paul* in the same Sense, *Rom. ix. 33.* But the Prophet, out of whom it is taken, speaks it
of

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of the *Lord of Hosts*, saying, *Sanctifie the Lord of Hosts (Jehovah Tzebaoth) himself—and He shall be for a Sanctuary; but for a Stone of Stumbling, and a Rock of Offence to both Houses of Israel, Isa. viii. 13, 14.* If then the Apostles cited these Words according to the Mind of the Prophet, (which cannot be doubted since they were enlightened by the same Spirit) *Jesus Christ*, to whom the Apostles apply them, is *Lord of Hosts*. Again, it is written, *Rom. x. 13. For whosoever shall Call upon the Name of the Lord, shall be saved.* The *Lord*, whose Name is to be called upon, is *Christ*: As appears from *ver. 11. Whosoever believeth on Him, shall not be ashamed;* which Expression is attributed to *Christ*, *c. ix. 33.* and *1 Pet. ii. 6.* and as appears from the Words, *Lord over All, κύριος πάντων*, *ver. 12.* which is the Title of *Christ*, *Acts x. 36.* for there is no Appearance of a Change of Person from *v. 11.* to *v. 13.* but the Passage in *Rom. x. 13.* is taken out of *Joel ii. 32.* where the *Lord*, whose Name is to be called upon, is *Jehovah*; the Son therefore is *Jehovah*; and if He be *Jehovah*, or *Lord*, we cannot doubt but He is *Elohim*, or *God*. But the Dr. thinks, *pag. 123.* “ That Passages of
“ this sort, out of the *Old Testament*, if they
“ be understood literally, (in the Manner
“ I cite and apply them,) prove too much
“ for me,” *viz.* That *Christ* is *God the Father Himself*. But this proceeds from the
Dr’s

of the TRINITY Continued. 143

Dr's Mistake, who supposes *Lord God* absolutely used to signify the *Father* only; whereas it is a common Name to *Father* and *Son*, and sometimes signifies the *Father*, sometimes the *Son*, as the Matter of the Context determines the Meaning. But he appeals to *Acts* vii. 30. which he is of Opinion is with other-like Passages of the *Old Testament* to be understood, "Of the Angel of God's
" Presence, speaking in the Name, and
" Person, and Authority of the Father;
" which, he says, is *Stephen's* Explication." I suppose the Dr. means, that He spake in the Name, and Person, and Authority of the *Father* only; for otherwise, if *Jehovah Elohim*, or *Lord God*, in which Name the Son speaks of himself, and is spoken of by others, express the *Nature*, *Person*, and *Authority* of the *Son*, no less than the *Nature*, *Person*, and *Authority* of the *Father*, the Name *Lord God* absolutely used is not appropriated to the *Father*, as the Dr. supposes. It appears then to be this learned Gentleman's Mind, that the Son, or Angel of God's Presence, spake in the Name, and Person, and Authority of the *Father* only. I shall observe, in Opposition to this, that *Stephen* delivers himself in such a Manner, as that it cannot be inferred, that the Angel spake in the Name, and Person, and Authority of the *Father* only. His Words are these, *Acts* vii. 30. *That the Angel of the Lord appeared; and,*

ver.

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ver. 31, 32. *That the Voice of the Lord came to him (to Moses) saying, I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Which will admit of different Interpretations; for *First*, If the *Angel* be the *visible Glory* manifested to *Moses*, then the *Lord* may be the *Word* actuating that *Glory*: And the *Voice of the Lord*, the *Voice of the Word*, who calls himself, * *the God of Abraham, &c.* and consequently speaks in *his own Name*. For *Angel*, as it signifies *one that is sent*, in which Sense מלאך is rendered by משרף in the Targum, Prov. xiii. 17. can never signify the *Word*, but the *visible Glory*; because *sending*, in the proper Sense of the *Word*, imports a *Motion of the Thing sent*, from the *Person sending*, to the *Person sent to*: But the *Word*, which is omnipresent, ever with the *Father*, and ever with the *Creature*, as supporting it by his *Power*, can never either be withdrawn from the one, or make nearer Approaches, than He does, to the other; can never move from Place to Place, from one Part of the Creation to another Part of it, without deserting his *Work*, and suffering it to relapse into its first *Nothing*. But the *visible Glory* being finite and circumscribed, may pass like an *Angel* from Place to Place, and perform the Office of a limited Being. And

* See N. 616. of my first Answer.

there-

of the TRINITY Continued. 145

therefore *Clem. Alexandrinus* says of the Son, in respect of his Divinity, That

He does not pass from Place to Place, but is always every where, and contained no where.

Οὐ μεταβαίνειν ἐκ τόπου εἰς τόπον, πάντῃ ὃ ὦν πάντοτε, καὶ μηδαμῶς περιέχομεθα. Stromat. L. 7. p. 702.

Secondly, If the Angel be the *Word* it self, as he is * *the operating Power of the Father* in a Personal Subsistence; (for *Malach* signifies an active † *operating Being*, as appears from *Melachah*, a Word of the same Radicals signifying *Work*.) I say, if the *Angel* be the *Word* in this Sense, then indeed *Jehovah*, or the *Lord*, is the *Father*; and the Voice of the *Lord* may be the Voice of the Father speaking thro' the Son in his own Name, yet so as not to exclude the Son (who speaks in the Name of the Father) from speaking at the same time in his own Name, Person, and Authority derived from the Father; into which Name, no less than into that of the Father, the Faithful are baptized; that is, when the *Angel*, or Son, said, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*, he spake it of his own Divine Nature, as well as of the Person of the Father, who being both substantially *One*, tho' personally distinct, are in respect of that

* Παλειότης ἐνέπρετα ὁ υἱός, p. 703. δύναμις παλειότης, p. 704. Strom. C. Alex. † Thus created Angels are called, λειτουργικά πνεύματα, Heb. i. 14. as *Melachah* is rendered by λειτουργία, 1 Chron. xxvi. 30.

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substantial Unity, the *One God* of the *Patriarchs*, or of *Abraham*, *Isaac*, and *Jacob*; concerning which, see *N. 616. p. 76.* of my first Answer. *Thirdly*, Tho' it be granted, that *Lord* signifies *the Father* in the first Expression, *the Angel of the Lord*, ver. 30. yet does it not certainly follow, that it signifies the *Father* in the Second, *the Voice of the Lord*, v. 31. because the Term *Lord* signifies the *Son* as well as *the Father*, and is sometimes spoken of him in so singular a Manner, as to be by no means applicable to the Person of the *Father*. As for Instance, he, who speaks in the first Person, *Zech. xii.* is *Jehovah*, or the *Lord*; but this Person says, ver. 10. *They shall look upon me, whom they have pierced:* Which belongs to none but to the *Son*, to whom it is applied, *John xix. 34, 37.* Again, *The Lord*, or *Jehovah* says, *Zeck. xi. 13.* *Cast it unto the Potter; a goodly Price that I was prized at of them:* But the *Son* only could be prized and sold, in respect of his Humanity, to whom it is applied, *Matt. xxvii. 9, 10.* It appears then, from what has been said, that the *Son*, when He speaks in the Name *Jehovah*, or *Lord*, does not always speak in the Name, Person, and Authority of the *Father* only; (nay, that sometimes He speaks entirely in his own Name.) For, if He always spake in the Name, &c. of the *Father*, no Texts could be brought to prove him *Lord God*, because *Lord God* would always

of the TRINITY Continued. 147

express the *Person* and *Authority* of the *Father*; but it is evident, that *Justin*, *Irenæus*, and others, do professedly cite Passages of Scripture to prove the Son to be *Lord God*: That Title, or Name, then no less expresses, * the *Person* and *Authority* of the *Son*, than of the *Father*; and, by Consequence, He speaks no less in his own *Name*, *Person*, and *Authority*, when He speaks in the Character of *Lord God*, than He does in the *Name*, *Person*, and *Authority* of the *Father*.

Since then the learned Dr. has declared, pag. 124. That the Title *Lord God*, if it be understood of the Son, as *He is the Angel of God's Presence, speaking in the Name, and Person, and Authority of the Father*, proves nothing against him: So, I hope, he will acknowledge, that if *Lord God* has been proved to belong to the Son, in regard of his own *Person* and *Authority*, as well as in regard of the *Name*, *Person*, and *Authority* of the *Father*, in which he also speaks, it is an Argument against him; except the Dr. be of Opinion, that *Jehovah* contains in it the Notion of *Being* according to Scripture, and according to the Sentiments of *Jewish* and *Christian* Writers, and that it belongs to the Son in this very Sense, as being himself *ὁ ὢν*, *He who is Being*, or, as He is *Consubstantial* with the *Father*, in like Manner as a Son

* Neq; Dominum appellassent aliquem ex sua *Personâ* nisi Deum Patrem, & Filium ejus, *Iren. Lib. 3. c. 6.*

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is of the Nature and Substance of the Father who begat Him.

As for my Citations out of *Justin, Irenæus*, and the Synod of *Antioch*, which the Dr. thinks expresses his Sense, and not mine, I wish he would have been so just to the Reader, and my self, as to have shewn, wherein they are *directly contrary to what I cited them for*; which was to shew, that the Son was *Lord God*, not by being the Person of the Father, for that is a Contradiction; but by being his Son, or by receiving from him his Nature, which is *Being it self*; and by which He, who receives it, is *He who is*.

In the Passage which I cited out of *Novatian*, the *Heretics* are those, who denied the *Divinity* of Christ; and, by Consequence, denied him to be *Lord and God*. The *Heretics*, in the Passage cited by the Dr. out of the next Chapter, are of a contrary Sort, such, indeed, who acknowledged his *Divinity*, and therefore confessed him to be *Lord and God*, but thought * and affirmed Him to be *God the Father Himself*, or, the very Person of the Father. Now the Dr's Mistake in confounding these two Sorts of *Heretics* together, might have been avoided if he had considered, that the Beginning of the Eighteenth Chapter, out of which his Citation is taken, is a Transition of the Author from

* Sed ipsum Deum Patrem promere & putare, c. 18.

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Scripture to Authority, in order to convince the *first Sort of Heretics*, that the *Son is God*; which he does by arguing from the extravagant Notion, which the *second* had conceived of Him, in making Him the Father.

DXXXV.

The Dr. under this Number, makes only a short and general Reflection, which does not require an Answer.

DXXXVIII. Acts xx. 28. *To Feed the Church of * God, which he hath † purchased with his own Blood.*

I had taken no Notice of the Text at all, nor meddled with the various Readings, which the Dr. thinks I should have done; however, I desire the learned Reader to consider Dr. Mill's Note upon the Place, and his *Prolegomana*, p. 146. col. 2. and to weigh the Number and Importance of the Manuscripts on both Sides, and judge whether that learned Critic had Reason or not to adhere, as he does, to the Modern Reading, and reject that which the Dr. contends for.

*† Non tam parum sanguine suo redemit Deus, nec tam pauper est Christus, says Pacian, *Epist. 3. ad Sempron.*

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The remaining Difference between us, is about the Explication of the First Part of the Third Chapter of the First Epistle of St. *John*. And here such strange Consequences are drawn from my Premises, that I cannot but be surprized at them. The Principles which I had laid down for explaining the Place, are, *First*, That the *Father*, and the *Son*, are comprehended under the Name *God* by St. *John*; for the Proof of which I bring, *John* i. 1. *The Word was with God, and the Word was God*, meaning, that the Term *God*, in the First Sentence, signifies the *Father*; in the Second, the *Son*. *Secondly*, That therefore this same Apostle may be supposed to use the same Name in other Places, sometimes for the *Father*, as in the First Sentence; sometimes for the *Son*, as in the Second Sentence; and sometimes for *both* together: *Which is always to be determined by the Circumstances of the Context*. What then does the Dr. gather from these Principles? Why, that according to my Criticism, *John* i. 1. must be paraphrased thus, *The Word was with the Father and Son, and the Word was Father and Son*, p. 129. that is, because *God* sometimes signifies *Father and Son* together where the Context requires it, according to my Principle; therefore the Dr. will have it signify *Father and Son* together, where the Context does not require it, contrary to my Principle. Had the Dr. when he cited my Words,

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Words, not omitted this last Sentence, *which is always to be determined by the Circumstances of the Context*, he could not have fallen into so unfair a Representation. Which yet, he says, with great Assurance, "Is no Misrepresentation of my Sense, but is my true, real, and professed Meaning." And why so? Because, says he, "His Design is to shew, not that the Word *God* means in one Part of the Sentence *the Son*, and in the other *the Father*; but that the same individual Word singly, in one Part of the Sentence alone, signifies both *Father and Son*." But I affirm, with the same Assurance, that it was not my Design. My Meaning is plain, that as the Name *God* repeated signifies *the Father* in one Place, and the *Son* in the other: So it may be supposed, that the same Name does sometimes signify both *Father and Son* together without a Repetition, which may each of them be separately referred to in the Context following. Pag. 130. The Dr. endeavours to bring me to an Absurdity by a Reasoning that is extraordinary: It is this, "Christ is the Natural Son of God, we are Adoptive Sons of God; if then the Adoptive Sons of God, are Sons of the Father and Son; Christ, the Natural Son of God, must be the Son of the Father, and the Son also." I think I have done no more than barely abridged it, without altering the Reasoning, which,

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in a parallel Case is this, *Joseph* is the Natural Son of *Jacob*, *Ephraim* and *Manasseh* are the Adoptive * Sons of *Jacob*; if then *Ephraim* and *Manasseh*, the Adoptive Sons of *Jacob*, are the Sons of *Jacob* and *Joseph*: *Joseph*, the Natural Son of *Jacob*, must be the Son of *Jacob* and *Joseph* also. Now is not this a strange Inference to be drawn from so clear Premises? May not Christians be the Sons of Christ, and yet be the Adopted Sons of God the Father, as *Ephraim* and *Manasseh* were the Sons of *Joseph*, and yet the Adopted Sons of *Jacob*? And must it follow that because they are the Adopted Sons of the Father thro' Christ begetting them, Christ also must be the Natural Son of the Father thro' himself begetting himself, any more, than that because *Ephraim* and *Manasseh* are the Adopted Sons of *Jacob* thro' *Joseph* begetting them, *Joseph* also must be the Natural Son of *Jacob* thro' himself begetting himself? For the Term *God*, in the Dr's Reasoning, should be understood, according to my Principle, of the *Father* only, not of the Father and Son together; otherwise it cannot be Sense. Tho' then we are the Adopted Sons of God the Father, yet we are such by being begotten of Christ, who is also *our Father*; as will appear, *First*, From the Parallel drawn between the *First* and *Second*

* Genes. xlvii. 5, 6.

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Adam, which supposes the Son to be the Head of Mankind in a *Spiritual* way, as *Adam* in a *Natural*. As for Instance, St. Paul says thus, 1 Cor. xv. 47, &c. *The First Man is of the Earth, Earthy: The Second Man is the Lord from Heaven. As is the Earthy, such are they also that are Earthy; that is, that are begotten of Adam by Natural Generation. And as is the Heavenly, such are they also that are Heavenly; that is, that are begotten of the Son by Divine Generation, And as we have born the Image of the Earthy, by receiving our Natural Being from Adam; we shall also bear the Image of the Heavenly, by receiving a Spiritual Nature from the Son. And in this respect He is called, The Everlasting Father, or, * The Father of the World to come, Isa. ix. 6. because He Peoples that New State with a Spiritual Progeny, as Adam did the Old One with his Natural Issue. For Procopius says upon the Place,*

St. Paul teaches us, how He is also the Father of Eternity; when he says, For as in Adam we all die, even so in Christ shall we all be made alive,

Παρίησι ὁ Παῦλος
πῶς καὶ Πατὴρ αἰώνος
ἔστιν, εἰπὼν ὡς περὶ γὰρ
ἐν τῇ Ἀδὰμ πάντες
ἀποθνήσκουσιν, ἔτως ἐν
τῷ Χριστῷ πάντες ζωο-
ποιήσονται. See al-
so Theod. in Loc.

* Πατὴρ τῷ μέλλοντι αἰῶνι. MS. Alex.

Secondly,

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Secondly, It will appear that Christ is our Father from the following Words used of the Son, *Heb. ii. 13. I, and the Children which God hath given me.* Upon which *Chrysostom* has this Remark.

Ὁσπερ γὰρ ἐνλαῶσα
παῖσα δέκνυσιν ἐαυτὸν,
ὕτως καὶ ἀδελφόν.

As He shews himself here to be a Father; so does He there (v. 12.) to be a Brother.

That is, as He is our Brother in respect of his Flesh, and our being the Adopted Sons of God the Father; so is He our Father in respect of his regenerating us into Children.

Thirdly, From the following Authorities; *Irenæus* says,

Pater autem generis Humani Verbum Dei est: Quemadmodum *Moses* ostendit, dicens, (*Deut. xxxii. 6.*) Nonne hic ipse Pater tuus qui possedit te, & fecit te, & creavit te. L. 4.

The Word of God is the Father of Mankind: As *Moses* hath shewn, saying, Is not He thy Father that hath bought thee, and hath made thee, and created thee?

6. 51. p. 354.

Clem. Alexandrinus says,

Ὁ Λόγος τὰ πάντα
τῷ Νηπίῳ, καὶ Πατρὶ, καὶ
Μήτρί, καὶ Παιδαγωγῷ,
καὶ Τετραῷ. *Pædag.*
p. 102. c. 6. Lib. 1.
vide *Strom.* p. 708.

The Word is all things to the Infant, He is Father, and Mother, and Instructor, and Nourisher.

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And Origen says,
I have said, ye are
Gods: And all of you
are Children of the most
High (Psal. lxxxii. 6.)
or of his Christ.

Ἐγὼ εἶπα θεοὶ ἐστε,
καὶ υἱοὶ ὑψίστου πάντες, ἢ
τῷ Χριστῷ αὐτῷ, p. 476.
Vol. I. Edit. Huet.

Philo speaks of the *Word* after the same
Manner,

Professing one and
the same *Father*, not
a Mortal one; but
the Immortal Man
of God, who being
the *Word* of the Eter-
nal one, is himself also
necessarily incorrup-
tible——honouring
one *Father*, right *Rea-*
son, or the *Word*;

Ἐνα καὶ τὸ αὐτὸν ὁπι-
γλαμμένοι Πατέρα, καὶ
Θνητὸν, ἀλλ' ἀθάνατον
ἄνθρωπον Θεόν, ὃς τῷ
αἰδίδε Λόγῳ ὢν, ἐξ
ἀνάγκης καὶ αὐτὸς ὅστι
ἀρραβὼν——ἓνα Πα-
τέρα τῷ Ὀρθῶν πμῶντες
Λόγον. De Confus.
Ling. p. 326.

Which is opposed to the Worship of many
Gods, or Authors of the Soul. For, indeed,
if *Adam* was at first made by the * *Father* and
the † *Son* together, in their Image and Like-
ness, as it is said, *Let us make Man in our Image,*
after our Likeness, Gen. i. 26. Shall we not
say that He is *regenerated* also by the same
Father and Son, into the same *Image and Like-*
ness? But the learned Dr. has one Absur-
dity more, as he thinks, to charge me with,

*† Barnab. Epist. §. 5, 6. Theoph. ad Autal. p. 115. Iren.
p. 330. Tertull. Adv. Prax. c. 12.

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I had used this Expression, pag. 56. *When the One God shall appear in the Person of the Son*; which the Dr. Paraphrases thus, p. 130, “*When the Father and the Son shall appear in the Person of the Son.*” As I suppose, because the Term *God* is understood of both Persons at the Beginning of the Verse. But he should have considered, as I have observed before, that where a Name signifies sometimes a Plurality of Persons together, and sometimes One of them singly by himself, as the Term *God* does, it may be applied either to One Person singly, or to more, or to all of them together, according to the different Circumstances of the Matter discoursed of. Which is the Case before us; for in the Words, *now are we the Sons of God*, the Term *God* signifies the *Father* and the *Son*, who are *unitedly* called *God*, and each of them *singly*: But in the following Sentence, *when He shall appear*, the Pronoun *He* refers to *God*, not as it stands for the *Father* and the *Son together*, but as it stands for the *Son*, who is comprehended in the Name *God*, and is himself *God*; so that the Meaning is, *when God the Son shall appear*, (who is comprehended in the General Name *God*, and is singly called *God*,) *we shall be like Him*. But let the Dr’s Paraphrase stand, *when the Father and the Son shall appear in the Person of the Son*; I must own I can see no Absurdity in it. For it is certain, that the *Father* is *seen* (which means

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means the same with *appear*, or *manifested*, *φανερωθῆναι*,) in the Person of the Son, according to Christ's own Words, *If ye had known me, ye should have known my Father also: And from henceforth ye know him, and have seen him*—He that hath seen me, hath seen the Father, John xiv. 7. 9.

And Irenæus says,

<p>By the Son therefore, who has the Father in himself, He who is, is manifested, or ap- pears to be God: Or He, who is God, is ma- nifested, or appears.</p>	<p>Per Filium itaq; qui—. habet in se Pa- trem: Is qui est, ma- nifestatus est Deus. Iren. p. 209. col. 1.</p>
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And it is as certain that the Son *appears*, or is manifested in *his own Person*; which it is no less proper to say, than *that Absalom went to Battle in his own Person*, 2 Sam. xvii. 11. And therefore there can be no Absurdity in saying, That *the Father and Son* are manifested, or *appear in the Person of the Son*; because as the Father does appear in the Person of the Son, and the Son appears in his own Person, so may neither of them appear in his own Person, but in the Person of the Holy Ghost. Thus far in Answer to the Dr's Objections. I proceed now to establish my Comment. Origen refers the Words, ver. 2. *when He shall appear, to God (Deū)* in the same Verse, as I do; but understands it of the Father: Whereas, I understand it of the

the

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the Son comprehended in the Word (Θεός) God; for to Him *παρερωθῆναι* more strictly and properly belongs, according to *ver. 5, 8.*

Didymus Alexand. reads the latter Part of the Second Verse thus ;

For when He shall appear, we shall be like Him, who begat.

Quoniam cum apparuerit, similes ei qui genuit erimus.

Upon which Words he has the following Comment.

We shall be like the Father and the Son by partaking of the Trinity.

Similes Patri Filioq; futuri participatione Trinitatis. In Loc. Vol. 9. Biblioth. Patr. Lat. p. 536. C.

Where *He, who begat*, is explained by *Father and Son* : But *He, who begat*, is God ; for we are called *the Children of God*, *ver. 1, 2.* God therefore *who begat*, and to *whom we shall be like*, is, according to this Author, both *Father and Son* ; which he founds upon their being *One*. *Austin* explains the following Words, *1 John ii. 29. is Born of Him*, thus, *of God, of Christ* ; meaning either that every righteous Person is Born of the *Father*, and of the *Son* : Or, *of God the Son*. If he means *the Father and the Son together*, then the *God*, in the Two next Verses at the Beginning of the Third Chapter, whose *Sons we are called and are*, is *Father and Son*. If he means *God the Son*, then is the *God*, whose *Sons we are*, *God the Son*. And the Term *God*, is the Noun

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Noun referred to in either of these Senses by the Pronouns following. And accordingly St *Austin* explains *Him*, whom the World knew not, ver. 1. And *Him*, whom we shall be like, when He shall appear, ver. 2. to be the Son; as the Reader may find by consulting his Comment on the Place, *Tom. 9. Tract. 4.* And this Manner of interpreting, is agreeable to other Drs of the Christian Church, who comprehend both *Father and Son*, under the same individual Word, *God*. Thus *Irenæus* makes the *God of the Living*, to be *Father and Son* together; for, says he,

Christ therefore with the Father is the God of the Living, who spake to Moses, and was manifested to the Fathers.

Ipse igitur Christus cum Patre vivorum est Deus, qui locutus est Moysi, qui & Patribus manifestatus est. Lib. 4. c. 11.

Again, *Lib. 3. c. 6.* he affirms the *God, who standeth in the Congregation of the Mighty*, *Psal. lxxxii. 1.* to be the *Father and the Son*.

The Holy Ghost, says he, means it of the Father, and the Son.

De Patre & Filio —dicit.

And yet he applies the Term *God* to the *Son* only in the next Sentence, saying,

Which (Congregation) God, that is, the Son, hath gathered by himself.

Quam (Synagoga) Deus, hoc est, Filius ipse per semetipsum collegit.

So

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So the *One*, and the *same Jehovah*, who speaks *Exod. iii.* is affirmed, now to be the *Father*, now to be the *Son*, by this same Dr. in this very Chapter; which depends upon the Father's being in the Son, and the Son in the Father, and the Father's being manifested in the Son, as he speaks. So that it is strange, that the learned Dr. *Grabe*, who was so well acquainted with this Father's Style, should be surprized at it, as he seems to be, *pag. 208. not 7.* In like manner *Clem. Alexandrinus* and *Tertullian*, include the Father and the Son in the *One God*, and the *Only God*, *pag. 7. and 26.* of my first Answer, with others cited, *N. 3, 5.* From all which Considerations, *I trust*, I have no Reason to be *ashamed* of my Scripture Interpretation under this Article.

DXLVI.

No Objection is made by the Dr. to any thing I have said under this Text; in which if we both agree, it is strange we should so much differ in other Places.

DLXXX. John v. 18. *But said also, that God was his Father (his own proper * Father) making himself equal with God.*

* Παῖς ἐστίν.

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The first Objection the Dr. makes to my Reasoning upon this Text, is by way of Interrogation and Surprize, *p. 134.* "Is not this," says he, now a wonderful Flight of Imagination, to conceive that the Affirmative ought always to be supposed, till the Negative appears?" Whether the Affirmative ought always to be supposed, is not the Matter of Dispute between us; but whether it ought not to be supposed in the Case before us. It appears from Scripture, that the Persons who generally troubled our Saviour, and opposed his Ministry, were the *Chief Priests, Scribes, and Pharisees*, and others of the Learned in the Sacred Writings, according to the Customary Interpretations of those Times. The Bulk of the People were generally his Friends, and screened him with their Numbers. Of this learned Sort were the *Jews* in the Text, whom our Saviour talked with, as may reasonably be supposed from the following Observations: They were Men in Authority, who reprov'd the Man, who was made whole, for carrying his Bed on the Sabbath-day, *ver. 10.* who examined him about the Person who made him whole, *ver. 12.* who took his Information, when he had discovered it was Jesus, who wrought the Cure, *ver. 15.* who sought in Consequence of that Information to put him to Death, *ver. 16.* who were of the Number of those who sent to *John*, *ver. 33.* that is,
M who

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who sent *Priests* and *Levites* from *Jerusalem* to ask *John*, Who art thou? And why doest thou baptize? *c. i. v. 19, 25.* And who were therefore probably of the *Great Sanhedrin*. To whom our Saviour recommended the Searching of the Scriptures, *ver. 39.* as being those who were principally entrusted with the Oracles of God; not that they were unacquainted with the Scriptures, for they held them to be the Rule conducting them to Life: But that they might correct their Notions, and have just Sentiments of the first Appearance of their expected *Messiah*, and believe *Moses* according to the Meaning he delivered his Writings in, and not in the Sense imposed upon them by the *Rabbins*, or the later Drs, *ver. 46, 47.* Now is it any more strange that Persons of this Condition and Order should be supposed to understand the Scriptures committed to their Care, in its true Meaning, in certain Particulars, where there is no Evidence they made a Mistake: than that any learned Dr. of the Christian Church, whose Business and Duty it is to study and understand, so far as he is able, the Sacred Writings, and to instruct others, should be supposed to understand them in their true Meaning in Articles of Importance, till the contrary appears by his Doctrines and Writings? The Learned among the *Jews* were certainly divided into different Sects in the Time of our Saviour:

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viour: Yet it does not appear that they had wrong Notions of the Person of the *Word* considered abstractedly from the Son of *David*; or, if some of them had, that the Mistake was general among all the Learned, as is evident from the *Targums* of *Jonathan* and *Onkelos*, which are supposed to be, the former a little older, the latter a little later, than the Time of Christ. And as appears from *Philo the Jew*, and from the Style of *St. John*, in his Gospel and First Epistle: And of *St. Paul*, in his Epistle to the *Hebrews*; where they do not labour to prove, that there is such a Person as the *Word*, or Son of God existing from the Beginning, for that they rather suppose, or affirm, as a Thing already known to the Persons they wrote to, but shew that this Divine Person became Man in Jesus Christ, who was the Son of *David*. The Dr. proceeds, "That every Man ought to be supposed to know every thing, till the contrary appears." That is, because the learned Drs. among the *Jews*, whose Business it was to study and know the Scriptures, are supposed to have understood them in certain Passages, where it is not recorded that they erred: Therefore every Man ought to be supposed to know every thing, which he is under no Obligation of knowing by his Business, or Profession. The Dr. further supposes, "That according to my Reasoning, the

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“ *Jews* must be conceived to have under-
 “ stood clearly every thing that was hinted
 “ in the *Old Testament*, even in the obscurest
 “ Prophecies, concerning the Greatness and
 “ Dignity of the Person of our Saviour.”
 That is, because the *Jews*, the Learned at
 least among them, are supposed to have un-
 derstood the plain Letter of Scripture accord-
 ing to its easie, obvious, and literal Sense,
 (for the Passages I cited in my first Answer
 relating to *Wisdom*, or the *Son*, or a Second
 Person, are sufficiently plain; and it is evi-
 dent from the above cited Authorities, and
 from *Ecclesiasticus*, *Wisdom*, and *Baruch*, that
 the Learned *Jews* had a Notion of the Word,
 or *Wisdom*, as a Person :) Therefore the
 Dr. will have it follow, that the *Jews* must
 have understood also the obscurest Prophe-
 cies concerning the Greatness and Dignity
 of the *Messiah*; which yet might have been
 believed in some Degree of the Learned
 Part of them, if the History of their Beha-
 viour in relation to the *Messiah* recorded in
 the Gospels, if the Testimony of the Apostles
 in other Places, and the present Circum-
 stances of that unhappy People, argued not
 the contrary: So that in this Case *the contrary*
is made to appear, which is my Exception to
 any such supposed Knowledge, p. 61. since
 then, according to this Exception, the *Jews*
 cannot be supposed to have had a perfect
Knowledge of Christ's Spiritual Kingdom, be-
 cause

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cause the contrary appears from History and Observation: To what Purpose is an Argument drawn from the Ignorance of the Apostles to the Ignorance of the *Jews*, when the Ignorance of the *Jews* is so clearly supposed, as to the Kingdom of Christ, in that which I have written? I hope then nothing yet appears to determine the Reader to believe that my Reasonings on this Text are the Effects of an indulged, or extraordinary Imagination, but the Words of Truth and Soberness. And in order to prove this further, I will shew, *First*, That the learned *Jews* about, or near our Saviour's Time, had a Notion that there was a Divine Person subsisting with the Father, and operating with him from the Beginning of the World. Philo says,

That the Word of God is the Instrument, by which (the World) was made.

* Ὁργανον ὃ λόγον θεῶ, δι' ἧ * καλεσκευάσθη. P. 129. Lib. de Cherub.

That God made the Universe by his Word.

Ὁ θεὸς — τῷ αὐτῷ λόγῳ καὶ τὸ πᾶν ἐργασάμεθα. P. 131. de Sacrif.

That the Divine Word is the Pilot and Governour of the Universe.

Ὁ πηδάλιον καὶ κυβερνήτης τῷ παντὸς λόγῳ θεῷ. P. 114. de Cherub.

* John i. 3. Coloss. i. 16. Heb. i. 2. † The Son upholdeth all things by the Word of his Power. Heb. i. 3.

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Secondly, That this Divine Person, or the *Word*, was the *First begotten Son* of God; for so he is called by *Philo*.

Τὸν ὁρθὸν αὐτὸ λόγον The right Word of
πρωτόγονον * υἱόν. De God his *First begotten*
Agricul. p. 195. Son.

And again,

Πρεσβύτατον υἱόν— The *Eldest Son* of
ὃν ἐτέρωθι πρωτόγονον God, whom he names
ὠνόματε. De Confuf. elsewhere his *First be-*
ling. p. 329. gotten.

Thirdly, That He was the Son of God after a particular Manner, that distinguished Him from all others; for says *Philo*,

οὔτε ἀγέννητος ὡς (The Word) is nei-
ὁ θεὸς ὢν, ἕτερον γένος ther *unbegotten* as God
ὡς ἡμεῖς. Quis rer. is, nor *made* as we
divin. Hær. p. 509. are.

And this Notion of the Præ-existence of the *Word* before the World, He tells us is *Moses's*;

Μωσῆος γὰρ ὅτι τὸ For this is *Moses's*
δόγμα τῆτο, ἐν ἐμῷ. Doctrine, and not
De Mundi Opific. p. 5. mine.

Which if it be true, (and the ancient Christians were of the same Mind, that it was *Moses's* his Sentiment) can it be thought that *Philo* was the only *Jew* among the learned that had a right Understanding of the

* Heb. i. 6.

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Mind of *Moses*? Or, that retained the Tradition, about our Saviour's Time, that the World was created by the *Word* of God? It must indeed be owned, that *Philo* says nothing of the *Equality* of the Son; but then he considers him generally either as the Archetypal World, or in some lower Characters expressing his relation to the Creature He made. In which Views, it is no wonder that He speaks of the *Word* as inferior to the Father. That the *Targumists* also had a Notion of the Subsistence of the *Word* with God as a distinct Person from him, will appear from several Passages, that agree with *Philo* and Christian Writers. The *Targum* of *Jonathan* says, *That God stretched out the Heavens by his Word*, Isa. xlv. 24. *and made the Earth by his Word*, c. xlv. 12. Which is *Philo's* Notion, *Lib. de Cherub. p. 129. de Sacrif. p. 131.* And is the Christian Doctrine, *John i. 3. Col. i. 16. Heb. i. 2. ut sup.* The *Targum* of *Onkelos* Paraphrases *Jacob's* Vow thus, *If the Word of the Lord will be my Help, &c. Then shall the Word of the Lord be my God*, Gen. xxviii. 20, 21. which agrees with *Wisd. x. 10.* which says, *When the Righteous* (meaning *Jacob*) *fled from his Brother's Wrath, she* (*Wisdom* the only begotten Spirit, c. vii. v. 22. or the Word) *guided him in right Paths, &c.* And with *Philo*, who makes God to appear to *Jacob* at *Be-thel* in his *Word*; which *Word* he calls

M 4

God,

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* God, p. 599, 600. de Som. and † Lord, p. 101. Lib. 2. Leg. Alleg. and with St. John, who says, *The Word was God*, c. i. 1. See also Irenæus, Lib. iv. c. 23. The Targum of Jonathan says, in the Person of God, I redeemed them (the Israelites) by my Word, on the 15th Day of the Month Nisan, Hof. iii. 2. which agrees with Wisd. xviii. 15, 16. Thine Almighty Word leapt down from Heaven out of thy Royal Throne—and—filled all things with Death. Onkelos Paraphrases, Exod. xxx. 6. thus, Before the Mercy-Seat, that is over the Testimony, where I will cause my Word to meet with Thee. Which falls in with the Style of Philo, who Places the Word as || Charioteer above the ** two Cherubims, or God's creating and governing Powers; And of Irenæus, who says,

Ὁ τὸ ἀπὸ πάντων τεχνίτης λόγος, ὁ καθήμενος ἐπὶ τῷ χειρὶ μ. The Word the Creator of all things, who sitteth above the Cherubim. Lib. 3. c. 11. p. 221.

Lastly, The latter Part of v. 23. of the 29th Chapter of Jeremiah, is expressed thus in the Targum of Jonathan, *It is manifest before me, and my Word is a Witness, saith the Lord: Where there are two Persons, the Lord before whom it is manifest; and his Word, that is a*

* Τὸν θεὸν τὸν πρεσβύτατον ἀπὲς λόγον. † Ὁ δὲ κύριος με δεῖξας λόγον. || Ὡς ἡνίοχον μὲν εἶπεν τὸν δυνάμεων τὸν λόγον. ** Ὡς ἐξωραίνω τῶν λόγων θεῶν, p. 465.

Witness. With which agrees the Style of St. John, who calls the *Word*, or *Son*, *The faithful and true Witness*, Rev. iii. 14. If then the learned *Jews* about, or near our Saviour's Time, had a Notion, as appears, of a Divine Person subsisting and operating with the Father from the Beginning of the World, and Jesus Christ speaks in a Style becoming this Divine Person, when he says, v. 17. *My Father worketh hitherto, and I work*; I think it is reasonable to conclude, that the *Jews* understood him to take upon him the Character of this Divine Person. Which they might the more readily do, because there was an Opinion among them, that their *Messiah* was to be more than a bare Man, or the Son of *David*; for say they, John vii. 27. *When Christ cometh, no Man knoweth whence He is*: Which must relate to a * superior Nature born from † above; because otherwise it is certain they knew whence He was, or of what Family He was to be born according to the Flesh, as appears from v. 42. Now as there is nothing in all this that tends to confound the Son with the Father, or is inconsistent with the Context following that refers all to the Father; so let the Reader compare it with the Dr's Explanation, and see which of the two comes up nearest to the Letter of Scripture, and the Sense of Antiquity.

* Vid. Theoph. in Loc.

† See c. 3. 8.

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As for *Novatian*, it will be necessary to consider in what respects he accounts the Father and Son *unequal*, that we may the better Judge in what respect he held them to be *equal*. Now it is certain, that he denies an *Equality* between the Father and the Son in the following Respects; that is, the Son is not *equal* to the Father on Account of his being *Innate*: For if He were, there would be two independent Principles, and, by Consequence, two Gods. That He is not *equal* to the Father, on Account of his being the *Father*; for then there would be two *Fathers*, and, by Consequence, two Gods. That He is not *invisible*, or *incomprehensible* as the Father, or any thing of that which is proper to the Father, for then there must have been two *Invisibles* and *Incomprehensibles*, and two Gods; that is, He is not the *first*

Note, *The Son is Invisible and Incomprehensible* Person manifested by his *Word* as the Father is; for then He must have

* Invisible and † Incomprehensible by Nature: But * Visible and † Comprehensible

* Vid. Ignat. Epist. ad Poly. Tertull. adv. Prax. c. 14. Philo de Mund. Opif. p. 6. Hil. de Trin. Lib. 12. p. 110. Edit. Paris, 1572. Iren. Lib. 4. c. 41. p. 341. Clem. Alexand. p. 704. Euseb. Orat. p. 635. Arnob. ad Fin. Tertull. p. 146.

† Herm. Lib. 3. Sim. 9. §. 14. Iren. Lib. 3. c. 18. p. 241. Orig. cont. Cels. p. 323. Arnob. p. 150. Euseb. in Isai. c. 6. P. 374, 375.

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had a *Word*, or Second Person also to have manifested him to the World: Which would have made him a *First Person*, and have introduced two First Persons, or Fathers, and consequently two independent Principles, or Gods; but, says this Author, whatsoever He is, He is not of *Himself*, because He is not *Innate*, c. 31. Where it is evident, that the *Inequality* lies in the Son's not being *unbegotten*, not

being the *First* Divine Person, not being the *Father*. Which is the Purport also of the Passage taken out of c. 17. But this does not infer, that He may not be *equal* to the Father in the Divine Nature so far as it is communicable to the Son; or, that this Author, who held him *unequal* in the foregoing Respects, might not believe and affirm him to be *equal* in others. I say then, that both the Dr's Citations and mine may be equally true without a Contradiction: As for Instance, the Passage I cited, p. 62. is this;

sible by *Condescension and Grace*. Invisible, as *He is an Immaterial Being*. Incomprehensible, as *his Nature and Perfections are unlimited, and exceeding the Capacity of a finite Creature*. Visible, as *He hath discovered himself in various created Forms, and lastly in Flesh*. Comprehensible, as *He has manifested his Power and Godhead in a Measure adapted to the Understandings of his Creatures*.

Whose

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<p>Cujus sic Divinitas traditur, ut non aut <i>dissonantiâ aut inaequalitate</i> Divinitatis duos Deos reddidisse videatur. <i>De Trin.</i> c. 31.</p>	<p>Whose (the Sons) Godhead is taught us in such manner, as that none may think that two Gods are introduced either by a Difference, or Inequality of Godhead.</p>
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The true Meaning of which will be best found out by considering the Importance of *dissonantia* and *inequalitate*. The Terms *dissonantia Divinitatis*, relate to that *Difference*, or *Disagreement* of Godhead that arises from the Supposition of the Father and the Son's being two *Innate, Independent, and Co-ordinate* Gods. Which *Novatian* explains before by *discordiam Divinitatis* thus ;

<p>Dum non aliunde est quam ex Patre, patri suo originem suam debens, <i>Discordiam Divinitatis</i> de numero duorum Deorum facere non potuit. c. 31.</p>	<p>While He (the Son) has no other Origin than from the Father, He could not make a Difference or Disagreement of Godhead by introducing the Number of two Gods,</p>
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That is, of two *Innate and Independent* Gods. And therefore opposes this Branch of the Sentence to those, who, by exalting the Son into the State of the Father, do, in effect, make of two Persons, *two Fathers*, or *unoriginated Beings*. The other Part of the Sentence *inequalitate Divinitatis*, is spoken probably

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bably in Opposition to a contrary Sort of People, who, by depressing the Son into a meer Man, make him a God in no other respect than in *Title* and *Authority*. So that *Novatian's* Meaning seems to be this, that the Divinity of the Son is taught in such Terms, as that neither two distinct, independent, and jarring Deities are introduced by making the Son, in all respects, *equal* to the Father: Nor yet, on the other Side, are two distinct and *unequal* Gods introduced by holding an *Inequality* of Nature and Godhead among them; that is, they are as *equal* in *Nature*, as the Communication of the Substance of the Father to the Son can possibly make them, but are not *equal* in *Person*, or in what is properly Personal. Which is well expressed by *Hilary*, as if he had commented upon the Text of *Novatian*, saying of the Son,

<p><i>That He is not equal to Him, who is unbegotten, by being himself unbegotten: But that He is by means of his Birth the only begotten (Son,) who is not unequal.</i></p>	<p>Neq; ex innascibilitate innascibili coequallem, sed ex generatione unigenitum non disparem. L. 10. de Trin. p. 83. Edit. Paris, 1572.</p>
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In which Words, as the Context shews, he denies his *Equality* in relation to the Manner of his having his Subsistence, or in relation to that which is properly Personal:

But

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But owns his *Equality*, or denies his *Inequality* in relation to his Nature. And he says again, to the same Purpose,

<p><i>Patri ingenito nihil comparare: Unigenitum ab eo nec tempore, nec virtute discernere. L. 3. p. 14.</i></p>	<p><i>That nothing is to be compared with the unbegotten Father: That notwithstanding that, the only begotten (Son) is not to be distinguished from him either in Duration, or Power.</i></p>
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Which will explain the following Expression of *Novatian*, *Numquam se Deo Patri aut comparavit aut contulit*, *He never compared himself with God the Father*, that is, *He never compared himself with the Father by pretending to be unbegotten*; for it follows, *Memor se esse ex suo Patre*, *Remembering He was from his Father*, that is, that *He was begotten*, and not *unbegotten*, c. 17.

DXCI.

The learned Dr. says, p. 142. "That I seem some way or other to have misunderstood his Words." And he professes, p. 143. to understand not mine at all: So that this Article must continue in the State it is in, for such as can understand us.

DXCIV. John x. 30. *I and my Father are One.*

DCXV.

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DXCV. John x. 33. *That thou being a Man, makest thy self God.*

I understand these Texts of an *Unity of Nature*: The learned Dr. says, I do not declare what I mean by *Unity of Nature*. I think the Context shews I meant *Unity of Substance*: For *Phavorinus* tells us,

It is a very usual thing to express *Substance by Nature*, especially among the *Christian Doctors*. Φύσιν ὅτι πάλιν ὡς τὰ πολλὰ τὸ εἶναι καλεῖν συνηθές, καὶ μάλιστα τοῖς ἡμετέροις διδασκάλοις.

If he asks me further, what Sort of *Unity* it is? The Blessed Persons, who subsist in it, only know that. All, that we can say, is in a Negative way; that the Divine Substance is capable of no Division; that being communicated to the Son by Generation, and to the Holy Ghost by Procession, it remains undivided, notwithstanding it is communicated; that what is incapable of Division, is an || *individual*; that the Divine Substance, incapable of Division, is an *individual Substance*; that therefore the Divine Substance communicated from the Father to the Son, and thro' the Son to the Spirit, is an individual Substance, and consequently *One*. When therefore, I say, Je-

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Jehovah our God, Jehovah is One, I mean, One God, or, an individual Divine Substance; not One Person, which the Dr. thinks to be the Mind of Scripture; concerning which, see N. 1, 2. As for what I mean, when I include Father and Son under the One True God, see N. 5. and that I do not reduce Father, Son, and Holy Ghost to One Person only, when I understand Rom. xi. 36. to belong to them, see N. 372. and that I do not hold such an Equality between the Father and the Son, as to make them two unoriginated, independent Beings; but that, I confess, the Father to be First, unoriginated, and Father; and the Son to be Second, originated, and Son; and notwithstanding this, that they are equal in Nature, that is, so far equal as it is possible for them to be by a Communication of the Substance of the Father to the Son, is evident from the whole Design of my Writings. The Arguments used from Scripture and Authority were plainly to shew, that the Father and the Son are substantially One; which if those Arguments proved them to be, it follows that there is no reason to exclude such an Unity of Substance out of the Meaning of the Words, I and my Father are One, &c. especially since such a Sense is not contradictory to the Context, but rather confirmed by it. The first Argument is taken as from other Divine Names, so especially from Jehovah, which expresses

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expresses God as He is *Being*, or *He who is*, according to both *Jewish* and *Christian* Writers; see *N.* 534. which * is appropriated to the *True God*, *Exod.* iii. 15. *Psal.* lxxxiii. 18. and represents One God, or One Divine Intelligent Being only, *Deut.* vi. 4. and yet is given to the Son; the Consequence of which is, that He is *One* with that *One* and *True God*, who is *Being*. In Answer to this, the Dr. refers to *N.* 24. of his *Reply*; which, if the Reader pleases, he may compare with what I say here, and have said in my first Answer, *N.* 591. and in this present Answer, *N.* 534. The second Argument to prove the Unity of Father and Son in Substance and Godhead, is taken from Authority; whether the Dr's general Remarks upon the Passages I cited prove them insufficient for this End, let the Reader judge. Since they speak so plain, and nothing in particular is alledged against them, a further Explication of them would prove needless. In Consequence of these Arguments from Scripture and Authority, the Passages in dispute are to be interpreted thus, *I and my Father are One*, that is, *One in Substance*, and consequently, *One in Power*: So that none can pluck my Sheep out of my Hands. Upon

* שם הסיפור Lib. prec. p. 126. & Targ. Jon. Ben. Uzz. Levit. xxiv. 16. Orig. Hom. 4. in Num. p. 141. Euseb. Dem. Evang. Lib. 9. p. 435. Hierom. Epist. 136. Menass. Ben. Is. Concil. Quæst. 3. in Exod. p. 104. Wisd. xiv. 22.

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our Saviour's using these Words, the *Jews* took up Stones to stone him; and give this Reason for so doing, *Because thou being a Man makest thy self God*, that is, because He, by affirming himself to be the Son of God in a proper Sense, (see *John* v. 18. compared with *Rom.* viii. 32.) declared himself to be of the *same Substance* with the Father, and therefore of the *same Power* with him, and by Consequence *God*: As the Son of a Man is of the *same Substance* with his Father, and is therefore *Man*. To this Accusation our Saviour Answers, not by denying that He is *God*; which was the Consequence they drew from his affirming himself to be the Son who was *One with the Father*: But by justifying the Premise, or his being the Son, and consequently by confirming the Conclusion they drew from it, that He *made himself God*, or *God the Son*. For, says he, *if He called them Gods* (in an improper Sense, as being the Images, or Representations of *God the Word*,) *unto whom the Word of God came*, (who were invested with Divine Authority, and were renewed by receiving the Light, Truth, and quickening Power of *God the Word thro' Moses and the Prophets*) *and the Scripture cannot be broken*: Say ye of him whom *the Father hath sanctified*, (whose Humanity the Father hath sanctified by uniting it to the very *Word it self*, *John* i. 14. whence others derive their Divine Vertue, and which

of the TRINITY Continued. 179

which is it self God, *John i. 1.*) and sent into the World, (abroad into the World, or to all the *Jews* in the Land of Promise, *c. xii. 19.* to preach to them Repentance and Remission of Sins,) *Thou blasphemest ; because I said, I am the Son of God?* That is, the Word, which is the proper Son of God, One with him in Substance, and himself God. By which He confirmed the Inference drawn by the *Jews*, that *He made himself God*, or professed himself indirectly to be *God the Word*. This I take to be the genuine and most natural Meaning of the Words, and agreeable to the Sentiments, so far as appears, of the learned *Jews* of that Age ; who, as I have shewn *N. 580.* had the Knowledge, at least some of them, of a Second Divine Person besides the Father, and believed that their *Messiah* was to be more than a meer Man.

As for the learned Dr's Interpretation, it infers no more from the following Words, *I and my Father are One*, than an Unity in Power, *p. 146.* which might probably be true, did it not appear from Scripture, that the Son was *God the Word*, consubstantial with the Father : And that the Unity in Power is founded upon an Unity in Nature. He says, that when the *Jews* charged Christ with *making himself God*, they meant no more than that He *assumed to himself the Power and Authority of God*, *p. 147, 136.* And the like is replied to the learned Author

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of *Some Considerations*, &c. p. 254. Which also might probably be true, were it not already proved, N. 580. that the *Jews* had a Notion of a Divine Person, whom they called the *Word*, and *God*, subsisting with the Father before the World; whose Person and Character they probably conceived was assumed by our Saviour, when He said, *I and my Father are One*: And did it not appear they were of Opinion, that their expected *Messiah* was to be more than Man, or to enjoy a Nature superior to that which was to be derived to him from *David*. As for the other Instances in which they accused our Saviour of *Blasphemy*, and which are cited by the Dr. p. 149, 150. it is not necessary they should all be parallel to the Case before us. Sometimes He might barely affirm himself to be the Christ, or King of the *Jews*: And leave it to such of them to infer his *Godhead*, who knew that the *Messiah* was to be more than Man, as *Matt. xxvii. 11.* Sometimes He might represent himself as the Son of the Father, co-operating with him from the Beginning of the World, and one with him in Nature and Power, as He does in the Text before us, and *c. v. 17.* At other times He might shew his * *Godhead* by
for-

* † Si enim nemo potest remittere peccata, nisi Solus Deus; remittebat autem hæc Dominus, & curabat homines; manifestum est quoniam ipse erat verbum Dei— ut— tanquam
Deus

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† forgiving Sins, and strengthen that Evidence with an Act of || Healing, as *Mark ii. 5, 10, 11, 12.* And on other Occasions He might declare himself that Person, or the Lord of David, who was to sit at the right Hand of God, *Psal. cx. 1. the Dew of whose Birth is of the Womb of the Morning, v. 3.* and who is the Son of Man who should come with ** the Clouds of Heaven, *Dan. vii. 13.* as he does, *Matt. xxvi. 64. & xxii. 43, 44, 45.* All which different Representations, or Manners of discovering himself to the Jewish Nation, might be the Ground of different Accusations; some, that He made himself God, or God the Word; others, that He assumed to himself a Power, that He had no claim to. So that nothing can be inferred from the Matter of one Accusation to that of another, which must needs vary, as the Degrees of Evidence were greater or less, that He was pleased to give them of the Dignity of his Person.

Pag. 152. The Dr. gives us a large Collection of Scripture Passages; which, so far as they relate to the *Union* of the Father and the Word, are of the same Import with, *I and my Father are One*, or express an *Unity in Substance*. So far as they relate to the

*Deus misereatur nostri, & remittat nobis debita nostra. Iren. Lib. 5. c. 17. Τὰ μὲν ἀμαρτήματα ὡς Θεὸς ἀφίει. Cl. Alex. Præd. c. 3. p. 82. ** Et quoniam Deus fortis super nubes veniens universorum Judex. Iren. Lib. 3. c. 21.*

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Presence of the Father with the *Humanity* of the Son thro' the *Word*, are of less Import; it being impossible that the *Humanity* should be *One* with the Father like the *Word*, or of one Substance with Him. And so far as they relate to the *Presence* of the *Father*, and of the *Word* with the *Church*, are still of less Importance than the two foregoing; since the Father is manifested primarily, and most eminently in the *Humanity* of the Son, and secondarily in the *Church*: And the Union of the *Word*, with the human Nature in the Person of Christ, is more strict and close, than with any Member of the Mystical Body.

Had the learned Dr. told us for what End he brought the two Passages out of *Tertullian* and *Novatian* under these Articles, something might have been said to them; However, this is certain, they held a greater Union between Father and Son than of bare *Likeness*, *Agreement*, and *Love*, namely, an *Unity of Substance*, or a *Communion of Substance*, as appears from the Citations in my first Answer, p. 68, 69. but without a Confusion of Persons.

DXCVII. * John xii. 41. *These things said*
Isaias, *when he saw his Glory, and spake*
of Him.

The first Objection the Dr. makes to my Reasoning, besides that of Remoteness
and

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and Obscurity, is in relation to our Baptism into the Name of the Son. "As if, says he, "being baptized into the Name of Christ, "was not being baptized into the Profession of his Religion, but into the Name "it self taken (as they speak) technically, "materially, or cabbalistically." I think a Name *technically*, or *materially* taken, is nothing else, if it be pronounced, but an articulate Sound: Or, if it be written, but a Set of Letters; and none can be supposed to be so absurd as to imagine, that when we are baptized *into the Name of Father and Son*, we are baptized into a Sound, or into a Set of Letters. Secondly, Name in Scripture signifies * Power: As *Acts* iv. 7. where the *Sanhedrin* ask the Apostles, *By what Power, or by what Name have ye done this?* To which Peter Answers, v. 10. *That by the Name of Jesus Christ—doth this Man stand here before you whole.* And adds, v. 12. *For there is none other Name under Heaven given among Men, whereby we must be saved:* Making it a Principle of Salvation both to Body and Soul in them who believe. And, c. 3. v. 16. he says, *And his Name, thro' Faith in his Name, hath made this Man strong*, that is, his Power hath done it; for a bare Sound, or bare Letters, could not effect this Cure. Now in this Sense do I conceive, that we are bap-

* See the Dr's Answer, p. 161.

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tized into the Name of the Father, and of the Son; That is, into the healing and regenerating * Power of the Father and the Son, as well as into the Profession of the Gospel. Which Power of the Son is as distinct from the Power of the Father in the Regeneration of Baptism, as the Name of the Son is distinct from the Name of the Father in the Form made use of on that Occasion; and consequently, the Son does not act in the Name, or Power of the Father only, but in his own distinct and proper Name, or Power derived from the Father. And therefore, the Power of the Son is represented as a joynt Principle of Salvation to us with the Power of the Father. I had said, p. 73. *That two Persons are represented by one † Glory, or Appearance*: The Dr. says, "This is not the Case; but, on the contrary, one Person is the Glory, or Representation of another, the Visible representing the Invisible, p. 157." It is true indeed, that the Son is the Brightness of the Glory, Heb. i. 3, and the Image of the Invisible God, Col. i. 15. and yet it is certain, that the Glory upon the Throne was a visible Representation of

* Thus, Gal. iii. 27. it is said, As many of you as have been baptized into Christ, have put on Christ, *that is, have received thro' Baptism the Grace and Vertue of Christ.* And Rom. vi. 3. To be baptized into Christ's Death, is to receive thro' Baptism the Benefits of his Death, by which we die to Sin, as He died upon the Cross. † See Chrysost. upon the Place; and p. 122. of my first Answer.

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both Persons, of the Father, and of the Son ; sometimes of the Father distinct from the Representation given of the Son, as *Rev. iv. 3, 5, 1.* where the *Glory* upon the Throne represents the *Father* as distinguished from the *Lamb*, or Representation of the Son upon the same Throne, *v. 6.* which *Lamb* took the *Book* out of the right Hand of him that sat upon the Throne, or, out of the right Hand of the Father, *v. 7.* as a Person representatively distinguished from him. To both which Persons, Honour and Glory are unitedly offered under their *distinct Representations* by the whole Creation, as *v. 13.* *Blessing, and Honour, and Glory, and Power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever.* The like may be said of *Dan. vii. 9, 13.* *Acts vii. 55.* Sometimes the *Glory* was a Representation of the *Son*, or of *God the Word*, who is allowed by all Antiquity to be manifested in the *Glory* sitting upon the Throne. And in the Text before us, or in *Isa. vi.* it is a Representation of the Father, as appears by comparing *v. 3.* with *Rev. iv. 8.* which belongs to the Father ; and of the Son, *John xii. 41.* that is, when there is no other Appearance of a Divine Person besides the *Glory* sitting upon the Throne, this is a Representation of Father and Son together, tho' with a special Relation to the Son on Account of his future Incarnation ; but if there be a distinct Appearance

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pearance of the Son, then is it a Representation of the Father exclusive of the Person of the Son, as in the Texts before cited; the *united* Representation expressing the *Unity of Nature*: The *different* Appearances, or Representations, the *Difference of Persons*. Pag. 157. the Dr. says, “ If a Person be not “ an intelligent Agent, and an intelligent “ Agent an individual intelligent Being— “ will your Friend tell us what a Person, in “ his Sense, is.” The Dr’s Definition of a Person, in relation to the Creatures, is good, if it be extended no further. Among these every Person is an *individual intelligent Being*, and every individual intelligent Being is a Person. But the great Mistake is in arguing from the Creature to the Creator: In comprehending things Divine and Human under the same Conceptions; whereas their Natures are different, and the Persons subsisting in those different Natures, are to be spoken of, and represented after different Manners. The Notion of Person, in relation to the Creature, is taken from Observation, and sensible Experience; the Notion of Person, in relation to God, is taken from Revelation; the Excellency of his Nature being otherwise too great to be subject to the Discoveries of the largest Understandings. As then Observation, and the general Sense of Mankind founded thereupon, is appealed to for the Meaning of the Word *Person* when spoken

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spoken of the *Creature*: So Divine Revelation, and the general Sense of the Church founded thereupon from the very Beginning, is to be appealed to for the Meaning of the Word *Person*, when spoken of *God*. I say then, that according to Scripture, and the general Sense of the Church founded thereupon from the very Beginning, there is *one God*, or, one * Divine Substance manifested to the World in * three Subsistences: So that, *First*, every Divine Person is an *individual intelligent Being*, but the Divine intelligent Being, which is individually, or undividedly one, is not one Person only; which is the first Difference between Human and Divine Persons. As for Instance, the Father and the Son are each of them an individual intelligent Being, as subsisting in the Divine Nature or Substance; the Father originally, the Son derivatively. But this Divine Substance being in Father and Son without Division, and being separate and distinct in Existence and Perfections from all other Substances, and compleatly perfect, is an individual intelligent Being; but more than one Person, as comprehending in it more. *Secondly*, Tho' each Divine Person is an individual intelligent Being, yet are they not three Beings separate and divided from each other; but

** See N. 1. where some Places proving this Doctrine are referred to,

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one undivided, or individual Being: Which is the Second Difference between Human and Divine Persons. Three Persons among Men, are three Beings separate and divided from each other: But the Divine Substance being communicated by the Father after different Manners to the Son and Holy Ghost without Division, remains one undivided, or individual Substance, or Being. So that each Person by himself, is in one respect an individual intelligent Being, and in another respect all three together are but one individual intelligent Being. The Father as not divided, or divisible, into two Fathers: The Son, into two Sons: The Holy Ghost, into two Holy Ghosts, remain each of them an individual intelligent Being; but as subsisting in one indivisible Substance, or individual Being, in this respect, they are all together but one individual, or undivided intelligent Being: Which is no Contradiction, because the Respects are different. *Thirdly*, Hence it appears, that a Divine Person is an individual intelligent Being, inseparably and substantially united with other Divine Persons, in one indivisible Substance, or Being: So that a Human and Divine Person cannot be comprehended under the same Notion. But the Dr. says, in his Answer to the learned Author of *Some Considerations*, &c. p. 237. "That if the Word
*" God, which always signifies an intelligent and
 " powerful*

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“ *powerful Agent*, signified the Divine Nature, or the whole three Persons, who are each of them intelligent Agents; it would follow unavoidably, that the Divine Nature was a fourth intelligent Agent, distinct from, and constituted of, those three intelligent Agents.” In Answer to which, I observe, *First*, That the Divine Nature, or Substance, being in three Persons without *Division*, remains in that respect *one*. *Secondly*, That this *one*, or undivided Divine Substance being *Intelligent* and *Agent* in the three Divine Persons, is therefore *one intelligent Agent*, or, *one intelligent and active Substance*, or *Being*. *Thirdly*, That this *one* Divine Substance, which exists in, and is *Intelligent* and *Agent* in those three Divine Persons, is not a *fourth intelligent Agent distinct from those three Persons*; because it does not exist out of those three Persons, but in them only.

The Meaning of the Passage cited by the Dr. out of *Justin Martyr*, and put in the Margin, *p. 158.* is this, that the Son is not a meer Power of the Father, without any Personal Subsistence of his own, which operates, or rests as the Father pleases, (which was the Sentiment of those whom he there finds Fault with;) but that He is a real Person distinct from the Father. For, says he, in the very next Passage to that, which is first cited by the Dr.

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Ὀυτως ὁ Πατὴρ ὅταν
βέληται, λέγει, δύνα-
μιν αὐτοῦ ἐξοπιδᾶν
ποιεῖ καὶ ὅταν βέληται,
πάλιν ἀνατέλλει εἰς
εαυτὸν.

So they (the mista-
ken Persons) say, the
Father, when He will,
causes his Power (or
Son) to spring forth
from Him: And when
He will, draws it back
again into himself.

But this interferes with nothing that I
say, who own him to be a distinct Person
from the Father, and to subsist for ever in
a distinct Person: And not to be a meer
Power of the Father, or a temporary
and transitory Manifestation of his Power.
Pag. 159. the learned Dr. says, in Opposi-
tion to one of my Premises, " That God is
" not only (τὸ ἓν) *individually one Being*, but
" also (ὁ ὧν) *individually one intelligent Agent*,
" or Person." For which he refers the Rea-
der to N. 1. and whither I refer him also in
this second Answer, having shewn, that
this sort of Masculine Terms refers to some
known Noun among the *Greeks* of the Mas-
culine Gender, which *Person* is not. As for
Instance, οἱ ὄντες relates to ἄνθρωποι, ἄνδρες, or
some other-like Noun of the same Gender:
As τὰ ὄντα does to a Noun of the Neuter
Gender. Thus *Esth.* xiv. 11. Μὴ παραδῶς
κύριε τὸ σκῆπτρόν σου * τοῖς μὴ ἔσι· that is,

** So τοῖς ἔσιν, and τοῖς μὴ ἔσι, and μὴ ὄντας, relate to θεῖς
and θεός. Just. ad Græc. Cohort. p. 20, 21. Edit. Steph.

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either ἐχθροῖς, v. 6. if it be meant of Men; or εἰδωλοῖς, v. 8. if it be meant of * false Gods. And thus ὁ ὦν relates not to Person, but to Θεός; and signifies *the God, who is*, in an emphatical Sense; or, *the God who is Being*, or eternally † exists; and is explained by ὁ Θεός ὦν, ὁ ὦν Θεός, ὁ ὄντως ὦν Θεός, and ὁ αἰεὶ ὦν Θεός, *Just. ad Græc. Cohort. p. 20, 21.* and is attributed to the *Word*, or *Son*, no less than to the *Fathers* by ancient Writers, as will appear from the following Authorities. *Justin* says, That the Son spake these Words to *Moses*, ἐγὼ εἰμι ὁ ὦν. *Apol. 2. p. 160, 161. Edit. Steph.*

Athanasius says,
God is *He who is*,
— therefore his *Word*
also is *He who is*.

Ὁ δὲ Θεός ὦν ἔστι—
διὸ καὶ ὁ τέτατος λόγος
ὦν ἔστι. *Orat. cont.*
Gent. p. 40.

Basil says,
So that He, who
named himself to *Mo-*
ses, *I am*, or, *He who*
is, can be conceived
to be no other but
God the *Word*, who
was in the *Beginning*
with God.

Ὡς καὶ ἐπὶ τῷ Μω-
σέως, ὄντα, ἑαυτὸν ὀνο-
μάσας, ἐκ ἁλλόθεν πρὸς
παρὰ τὸ Θεὸν λόγον τὸ
ἐν ἀρχῇ πρὸς τὸ Θεὸν
νοηθέν. *Cont. Eunom.*
Lib. 2. p. 57.

† Τὴν αἰδιότητα αὐτῷ ὁ Θεός πρὸς Μωυσῆν σημῆσαι θέλων
ἐγὼ εἰμι ὁ ὦν, ἔφη, τὸ ὦν συλλαβὴς ἔχει ἓνα μόνον δηλώσης, ἀλλὰ
τρεῖς, τὸ τε παρεληλυθότα, καὶ τὸ ἐνεσῶτα, καὶ τὸ μέλλοντα.
Just. ad Græc. Cohort. p. 23.

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Where he also makes it a very great Fault to say, that the Son is not *ὁ ὢν*, *He who is*. See also *Greg. Nyssen. cont. Eunom. p. 204. B.* If then *ὁ ὢν* does not relate to *Person*, but to *God*, who has been proved to be more than *one Person*; then is not my Premise faulty in not explaining *ὁ ὢν* by *one individual intelligent Person*. And if *ὁ ὢν* be attributed to the *Word*, no less than to the Father, the Son's being *ὁ ὢν* does not prove him to be *the same individual Person*, but to be *one individual Being*, or *one God* with the Father; for *ὁ ὢν* is *individually one*. And if *ὁ ὢν* be *individually one* and no more, and *ὁ ὢν* be *the true God*, and *the true God* be *individually one* and no more, then is the Son, who is *ὁ ὢν*, *the true God*: And being *the true God* is *ὁ ὢν*; these Terms being convertible, notwithstanding what the learned Dr. says, *p. 160.* where he would have *the Son's being true God*, to signify not that He is *ὁ ὢν*, but "That He has true Divinity" (which false Gods have not) communicated to him from Him who is alone *ὁ ὢν*." But what this *true Divinity* is, if it be not the true Divine Nature, or Substance, is hard to tell. But if it be the true Divine Nature, which is *Being*, and without which none can appear to be *true God*, see *N. 180.* Why should the Son, who receives the true Divine Nature, or that which is emphatically *Being*, be denied to be *ὁ ὢν*? In Opposition

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position to the remaining Part of my Reasoning, which the Dr. repeats in the same Page; he says, That the Passage, *this is the true God*, 1 John v. 20. is not spoken of the Son. For an Answer to which, I refer the Reader to N. 410. But proceeds the Dr. "If it was spoken of the Son, still it would follow, that the Son was *true God*, not by being himself *the Father*, the *self-existent Being*." And who is it that affirms this? The Son may partake of the same Substance with the Father, without being *self-existent*; that is, The Divine Substance, as it is personalized in the Father without Derivation, is called *self-existent*: But as it is personalized in the Son by Derivation from the Father, or, as it passes from the Father into a second Subsistence, is called *begotten*; it receiving different Denominations in different Respects. In like manner, as the Substance of *Adam* personalized in himself, the first Man, without Generation, is called *unbegotten*: But as personalized in *Seth* by Communication from *Adam*, is called *begotten*. The Dr. adds, "But by having true Divinity and Dominion communicated to him from him." But, as I have observed before, what this true Divinity is, distinct from the Divine Substance, that can make a *true God*, is hard to conceive, if not altogether impossible: Neither does the Dr. explain it.

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DCXVI. Acts vii. 30, 31, 32. *There appeared to him— an Angel of the Lord in a Flame of Fire in a Bush, &c.*

Concerning the Angel here spoken of I have already discoursed N. 534. The Dr. says, p. 162. " That, Rev. xi. 1, 3. even an " inferiour Angel is introduced speaking in " the Name or Person of God ; *the Angel* " *stood, saying— I will give Power unto my* " *two Witnesses.*" But it must be observed, that the Words, *ἔστηκεν ὁ ἄγγελος*, and the *Angel stood*, are not in *Arethas*, nor in the *vulg. Lat.* and are contrary to the general Reading of the Manuscripts, as Dr. *Mill* tells us ; who therefore leaves it out of his Edition of the Testament. It is probable then, that the Person who gave the Reed, said, *I will give Power to my two Witnesses*, (tho' it might be the *Voice from Heaven*, c. 10. v. 8, 4.) But it does not appear that this Person was no more than a meer Angel. If it was the mighty Angel in the foregoing Chapter, whose *Face was as the Sun*, and a *Rainbow upon his Head*, and who was the last Person who spake to St. *John* in that Chapter, he is believed by many to be the Son of God ; which I easily assent to, because *the Rainbow*, which appeared about his Head, is a * *Token of the Covenant between God, and Noah*,

* Gen. ix. 12.

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and every living Creature: And therefore is a proper Emblem to point out him, who is * *the Angel of the Covenant*, even the Son of God. Neither do I remember any one Instance in the whole Scripture besides, by which it appears, that the Rainbow was on the Head of any other, but of the *Divine Glory* sitting upon the Throne; which is generally allowed to be the Manifestation of the Son. In this same Page, p. 162. the Dr. grants, that the Premises I lay down, and which he there enumerates, are in no wise contrary to any thing he has asserted: But then denies my Inference, namely, that *the Son with the Father is the necessary Being it self*. For which he assigns three Reasons; *First*, Because it is an express Contradiction; that is, the Dr. conceives *Being* and *Person*, in relation to *God*, to be the same: Whence it is a Contradiction to affirm *two Persons* to be one *Being*, or *Person*. But I have shewn in the foregoing Number, and N. 1. that *Being* and *Person*, in relation to *God*, are not the same; which removes the pretended Contradiction. *Secondly*, Because it is contrary to the Text; but this I have considered, N. 534. *Thirdly*, Because it is contrary to the Opinion of all the antient Fathers; for which he refers to N. 597, 616. in his *Scripture Doctrine*. As to the First of

* Mal. iii. 1.

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these Numbers I had made a general Remark in my first Answer, p. 75. that the Authorities cited under that Number shewed, indeed, that the Son appeared and acted in the Person and Name of the Father; but did not deny that he acted in his own Name and Person also. I add further now, that they shew indeed, that the Son was not the same Person with the Father: But do not deny, nay, rather the Writings of the same Authors suppose, that He was *one Being* with him; as will appear from a short View of Particulars. *Theoph. ad Autol.* affirms, *Lib. 2. p. 129.* that the *Word* appeared in the Person of God the Father; which argues a Difference of Person: But yet, in the same Page, he calls him *the Eternal Word, Mind, and Wisdom* of the Father; which are Terms, that, I think, cannot import less than a **Consubstantiality*, or that He is of *one undivided Substance* with the Father. *Irenaus* says, It is the *Word*, or Son of God, that appeared to the Patriarchs and ancient Saints, according to the Dr's Citations; and yet he speaks of the *Father*, and the *Word*, as *one Being*:

Et in quo distabit	<i>Wherein,</i> says he,
Dei Verbum, imo	<i>will the Word of God,</i>
magis ipse Deus cum	<i>nay, rather God him-</i>
fit Verbum a verbo	<i>self, since He is the</i>
hominum? <i>Lib. 2.</i>	<i>Word, differ from the</i>
<i>c. 18.</i>	<i>Word of Men?</i>

* See N. 937.

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See also c. 48. *Justin Martyr* says, It was not God the Father of all Things, but the Son, who appeared and spake to the Fathers; yet, notwithstanding this Distinction of Persons, the Dr. does not shew, that he held the Son to be of a different and seperate Substance from the Father: Nay, the following Words rather shew, that he believed him to be of *one Substance* with the Father, or *one Being* with him; for, says he,

That which was spoken to *Moses* out of the Bush, *I am that I am* (or, *I am He who is*;) the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, and the God of thy Fathers, signifies that those dead (Fathers) continue to be, and are the Men of Christ.

Τὸ ὅ ἐρημένον ἐκ βά-
τε τῷ Μωσῇ ἐγὼ εἰμι
ὁ ὢν, ὁ Θεὸς Ἀβραάμ,
καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ
Θεὸς Ἰακώβ, καὶ ὁ Θεὸς
τῶν πατέρων σὺ, σημα-
ντικὸν τὸ καὶ ἀποθανόντας
ἐκείνους μένειν, καὶ εἶ
αὐ-
τὸ καὶ Χριστὸς ἀνθρώπου.
Apol. 2. p. 161. Edit.
Steph.

That is, the Patriarchs lived to Christ, because He was their God; and He was their God, because He was ὁ ὢν, * the God who is, or, who is Being it self; by Virtue of

* Note, *Athanasius*, in his *Orat. cont. Gentes*, p. 40. and in his *Treatise de Incar.* p. 51. shews, that the Word, as He is ὢν, supports the Creatures that are made ἐξ ὄντων; and that Man might have been immortalized by Him, if He would have adhered to the Word.

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which, notwithstanding they were dead, He both could, and did continue them in Being. Which shews, that He believed the Son to be $\delta \omega\nu$, in his own Person. Now it being certain, that $\delta \omega\nu$, *the God who is*, or, *who is being it self*, is but one, because Being is but one: And the Son being affirmed by this Writer to be $\delta \omega\nu$, *the God who is*, or, *who is Being it self*, that is, in Union with the Father: It will follow, that, according to this Writer, the Son with the Father must be *the one necessary Being*. St. Cyprian may reasonably be supposed to have believed them to have been *one Being*, from his * Epistle to Iubaianus, and his Treatise * *de unit. Eccles.* And || Tertullian, ** Athanasius, and †† Cyril of Jerusalem, make the whole Three Persons to subsist in *one undivided Substance*, or Being. These are the Authors cited under N. 597. to whom the learned Dr. refers; and who rather confirm than contradict my Inference, that *the Son with the Father is the necessary Being it self*. The remaining Citations under N. 616, relate to his being called an *Angel*. The Dr. produces one of them in his Answer, p. 163. which may stand for the rest.

* See first Answer, p 138, 137. || Adv. Prax. c. 18, 13, 12, 24, 25. ** See N. 1056. †† Catech. 17. §. 15, 16. he holds the $\delta\mu\acute{o}\sigma\tau\omicron\nu$. And Catech. 16. §. 2. the Indivisibility, saying, $\epsilon\tau\epsilon\ \chi\omega\epsilon\lambda\acute{o}\mu\epsilon\nu\ \tau\hat{\iota}\ \acute{\alpha}\gamma\lambda\alpha\gamma\ \tau\epsilon\lambda\acute{\epsilon}\delta\alpha$.

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The Son (says the Synod of *Antioch*) is spoken of sometimes as an *Angel*, sometimes as Lord, sometimes as God. For it is impious to imagine that the God of the Universe is called an *Angel*. But the Angel of the Father is the Son, who himself is Lord and God. For it is written, *the Angel of great Counsel*.

Ποτὲ μὲν ὡς ἄγγελος, ποτὲ δὲ ὡς Κύριος, ποτὲ δὲ Θεός μαρτυρούμενος. Τὸν μὲν γὰρ Θεὸν τῶν ὅλων ἀσεβὲς Ἀγγέλων νομίσαι καλεῖσθαι. Ὁ δὲ Ἀγγελος ὁ Πατὴρ, ὁ υἱὸς ὅστις, υἱὸς Κυρίου καὶ Θεὸς ὢν. Γέγραπται γὰρ, μεγάλης βουλῆς Ἀγγελος. Epist. Synod. ad Paul. Samosat.

I have observed, N. 534. that the Son was called an *Angel* (*Malac*) in two respects; either as *He was sent*, or, as *He is the operating Power of the Father* in a Personal Subsistence. The *First* relates to that visible *Glory*, or limited *Figure*, which the *Word* assumed, and appeared in to the Fathers, as preparative to his appearing and living in the *Flesh*; and which was capable of moving from one Place to another. The *Second* is the *Word* himself considered, as creating, upholding, and performing all things, and discovering to Men the Will of the Father. To say then that the Father assumed, and appeared in, the visible *Glory* under the Character of an *Angel*, was, according to the Doctrine of the Antients, the same thing, as to say, that

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He appeared afterwards in Flesh, or was incarnate; for, according to their Reasonings, the same Person, who conversed as an *Angel* with the Patriarchs and Saints in a visible Manner, became *Man*, and was manifested in the *Flesh* to their Children after them: It was also the same thing as to say, that the Father *was sent*, which was to make him, not the Father, or a First Person, but a different and subordinate Person, that could be sent by him. Secondly, To say that the Father was an *Angel* in the Second Sense, as it stands for *the operating Power of the Father* in a Personal Subsistence, is the same thing as to affirm, that He is the Son, and to deny that He is the Father; which is doubtless impious. But how this affects my Inference, that *the Son with the Father is the necessary Being it self*, I cannot tell. It is certain, that the following Fathers, who affirm the Son to be an *Angel*, and are cited for this purpose in the *Scripture Doctrine*, N. 616. such as *Athanasius*, *Hilary*, *Basil*, did not think their asserting him an *Angel* to be inconsistent with their holding him to be of *one * undivided Substance* with the Father; for the Son might act thro' a visible Form, and declare the whole Counsel of the Father, and yet be substantially *one* with the Father. The Dr. grants in this same Page,

* See 1056.

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p. 163. that the Name *Jehovah* is given to the Father and the Son; but the Scripture tells us, *Deut. vi. 4.* that *Jehovah*, or the *Being* meant by *Jehovah*, is the *one* and only God. The Father then, and the Son together, who are meant by the Name *Jehovah*, are the *one* and only God. And if Father and Son be the *one and only God*, why should the Dr. contrary to Scripture, call the Father, in this Page, *the one and only true God*, in Contradistinction to the Son, whom he calls barely *the true God*? For as for *Self-existence*, and *Supremacy*, or Priority in Order, which he makes to be the Ground of that Title, they are no substantial Characters that make a Difference in the Godhead, as has been already shewn, N. 2, 340. Neither does it appear from Scripture, nor from the general Use of the best Antiquity, that the Terms *one God* have any such regard to *Self-existence* and *Supremacy*; but are used in Opposition to *false Gods*, and exclude them only from the *Unity of the Godhead*. See N. 1, 2, 3, 5, 8. If the Dr. is of Opinion, that the * Father only is meant by *Jehovah*, the God of the *Jews*, who is said to be *one*, *Deut. vi. 4.* let it be supposed also that the Father only is meant by *Jehovah*, the God of the *Fathers*, who says, *This is my Name for ever; and this is my Memorial unto all Gene-*

* See his Reply, N. 2.

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rations, *Exod. iii. 15.* that is, a *Name*, and *Memorial*, that distinguishes him from all others. But *Jehovah* is the *Name* and *Memorial* of the Son, no less than of the Father, *N. 534.* *Jehovah* then is not the distinguishing *Name* of the Father. But it is certainly the distinguishing *Name* of the God meant by *Jehovah*. *Jehovah* therefore, the *God of the Fathers*, whose *Name* and *Memorial*, the Term *Jehovah* is, cannot be the Father only, but is the Father and Son together. And if *Jehovah*, the *God of the Fathers*, be the Father and Son together, in *Exod. iii.* Why should not *Jehovah*, the *God of the Jews*, be the Father and Son together, in *Deut. 6*? The Father then, and Son together, are the *one and only true God*, and, by Consequence, *one Being*; the *one true God* being but *one Being*. But the learned Dr. says, *p. 163, 164.* “That in the *New Testament*, where Christ “appears in his own Person, that *Name*, “meaning *Jehovah*—— is never given to “Him.” For an Answer to which, consider *N. 534.* both in this, and in my first Answer. As for the Dr’s Remark, that *יהוה* is the rendring of *Adonai*, which with *Elohim* is always read and translated by the *Septuagint* instead of *Jehovah*, I refer the Reader to *Pearson on the Creed*, *p. 146.* of the Ninth Edition: Where he will find both the Remark it self, and a learned and full Answer to it. Part of my Reasoning, which the

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the Dr. repeats, p. 164. is unintelligible to him as he declares, and therefore I can expect no Reply to be made to it. That the Consequence of *Philo's* Position is, that the *Father*, and the *Word*, were the *one Object* of *Jewish* Worship, will, I think, clearly appear to any one, who revises my Reasoning, p. 79, 80. of my first Answer. The Dr. confesses, p. 165. towards the End, as he did before, that the Son is; "True God, by having true Divinity and Dominion communicated to him from the Father." But will not tell us, whether this true Divinity be founded upon a Communication of the Substance of the Father, or not; or, how it can be true Divinity without it,

DCXXII, DCXXIII. Rom. xiv. 9, 10, 11, 12, &c. *For to this End Christ both died, and rose, and revived, that He might be Lord (κυριεύσει) both of the Dead and Living.*

The Dr. cannot deny, but must confess, That every Knee shall bow to Jesus; and every Tongue confess, that He is *Lord, Phil. ii. 10, 11. It is plain also from Isa. xlv. 23. that to the same Being, to whom the Knee shall bow, the Tongue also shall confess. But the Being, to whom the Knee shall bow, is Christ,

* Probably Jehovah. See the following Note.

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Phil. ii. 10. and to whom the Tongue shall confess, is * *God, Rom. xiv. 11.* Why then should I be blamed for making the Inference, which the plain Letter of Scripture leads me to, that *Christ* is the God to whom every Knee shall bow, every Tongue confess? How does this make the Son and the Father one Person? Does not *Irenaus* make him the Lord God, to whom every Knee shall bow? And does the Dr. charge him with confounding Persons? No, certainly. But what appears very strange, he says the Passage out of him is *directly against me*, without telling me wherein the Contrariety consists, excepting, that he interprets the Passage in such a Manner, as if *Irenaus* had said, That the Son was Lord God according to the † good Pleasure of the invisible Father: Whereas I interpret it so as if he had said, That every Knee might bow, according to the good Pleasure of the invisible Father, to *Christ Jesus our Lord and God*; which, I think, agrees better with the Doctrine of *Irenaus*, who makes the Son to be || substantially, and ||| co-eternally one with the Father, and consequently God by Nature, or Substance. I grant then with the Dr. that giving Account to *Christ*, is the same thing as giving Account

* *Jehovah, Isa. xlv. 24.* from the Beginning of which Verse it is taken by the Septuagint, and translated *Deo*, M. Alex.

† See what I have said on this Point, N. 411. || Lib. 2. c. 18, 48. N. 1, 8. ||| Lib. 2. c. 18, 43. N. 8.

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to God the Father. But I further affirm, that giving Account to Christ, is giving Account to *God the Son*; and believe also, according to the foregoing Reasoning, that *God the Son*, in Union with the Father, is the * *God*, to whom every Knee shall bow, and every Tongue confess, v. 11. Rom. xiv. if then *God* absolutely used, v. 11. be the Son in Union with the Father, which is agreeable to my Observations, N. 538. Why may not † *God*, v. 3. comprehend them both after the same Manner? And why may not the two Persons implied here, be explicitly mentioned, c. 15. v. 7? The Term *God* signifying the *Father* and the *Son* in the former Passage, and the *Father* only in the latter, according to my Observations, N. 538. As for v. 6. if my Remark on that Text does not render it probable, that the Son is comprehended in the Name *God*, the Reader is at liberty to understand it as he pleases; it being sufficiently evident from what has been said, that the Son is called *God*, or *Jehovah*, in this Chapter.

DCLXII. Heb. xiii. 8. *Jesus Christ, the same Yesterday, and to Day, and for ever;*

* Ἡ μὲντοι προφητικὴ μαρτυρία τὸ μόνον δεικνύσκει τὸ ὁ Θεὸς. Theod. in Loc. † Note, Theophyl. understands it of Christ, τί τοίνυν αὐτῷ πρὸς νόμον διαλέσῃ, ὅτε γε αὐτὸν ὁ Χεῖρος ἐδικαίωσεν; why dost thou dispute with him about the Law, when Christ hath justified Him? In Loc.

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or rather, Yesterday, and to Day, and for ever He.

The learned Dr. p. 169. supposes, that this is my Reasoning: "Imitate your own Pastors, because the Person of Christ is always the same." And asks me, "Where now is the Force of this Argument?" But if the Dr. pleases to review my Words, he will find the Force of my Reasoning to be this, which I wonder could be mistaken, since it is so plain, namely, Jesus Christ, who is *He*, or a Divine Being without Beginning, and without End, or *God Eternal*, is the Object of the Faith of your Pastors, which they constantly do, and have adhered to; it is your Duty to imitate your Pastors in all things necessary to your Salvation; it is your Duty therefore to follow them in believing in, and constantly adhering to, Jesus Christ; who is not a created and mutable Being, capable of failing in his own Person, and of disappointing your Expectations: But is *He*, or *God*, eternally and immutably the same, who can never disappoint you. Which I desire may be once more compared with the Dr's Interpretation, who makes *Jesus Christ*, the same Yesterday, and to Day, and for ever, to mean no more, than that the * *Doctrine of Christ is alway one and the same,*
and

* Note, The following Authors understand the Text of the Person of Christ, and not of his Doctrine. Chrysost. Theodor. Athanas.

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and cannot be changed by Men. To their Faith in Christ, and Perseverance in the same, by which alone they are justified, the Apostle opposes the Works of the Law, warning them not to be drawn aside by the Doctrines, that enforce them, as if doing those Works, and not Faith in Christ, was the proper Means of making them righteous. *Be not carried about, says he, with divers and strange Doctrines: For it is a good thing that the Heart be established with Grace, not with Meats, which have not profited them that have been occupied therein,* v. 9. which compare with c. 9. v. 9, 10. The Dr. p. 170. makes his Remarks upon my rendring the Words thus, *Jesus Christ, Yesterday, and to Day, and for ever He;* and allows not the Authority of the Cabalistic Jews, who placed *אין* He, among the Divines Names. Now tho' they may be good Witnesses of the Meaning of a Word, notwithstanding their Mystical and Cabalistic Genius, yet I will produce at present more sober Authority to justify that Observation, I mean, the *Mischna*; which none will condemn for containing *the Phrenzies of a Mystical Imagination*, being that, which the Jews receive as the Body of their

Athanas. Orat. 1. cont. Ar. §. 36. & Alib. Greg. Nazianz. Orat. 38. p. 612. Ambros. Lib. 5. de Fid. c. 2. Cyril. de rectâ Fid. ad Regin. p. 74. Methodius seems plainly to allude to the Passage, when he says of Christ, *ἐν τῷ αἵματι καὶ τῷ σώματι*, de Cast. p. 387.

Law.

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Law. In this Work the following Words, *O Lord*, (Jehovah) *save now*, Psal. cxviii. 25. are paraphrased thus, אני יהוה, *I and He save now*. Vol. 2. p. 274. §. 5. Edit. Surenhaus. where *I and He* are put in the Place of *Jehovah*, and probably respect Deut. xxxii. 39. *See now that I, even I am He*. See the Note of Maimon. on the Place. But the Dr. says, "That the Words of the Original cannot bear my Translation: For the Word is not, αὐτός, *He*, but, ὁ αὐτός, *the same*." I must observe, that it is not certain, that the Greek is the Original Language of this Epistle. Clem. Alexand. and other learned Antients say, It was written in *Hebrew*. And if so, we need not doubt but the Original Word rendered ὁ αὐτός, was יהוה, as it is, c. i. v. 12. which signifies *He*; and is applied, in an emphatical Sense, to the God of the Jews, as being *He who is God*, or, *the true God*. In which Sense it is taken by the Chald. Paraphrast, who renders יהוה and He, Psal. lxxxvii. 5. by יהוה ואלהים, and God He, &c. And in Isa. xliii. 10. *I am He*, is explained, v. 11. by *I am Jehovah*; and v. 12. by, *I am God*, El; as if *Hu*, Jehovah, and *El*, were Terms of the same Importance. Our Translators generally render it *He* in the emphatic Sense, as Deut. xxxii. 39. Isa. xli. 4. xliii. 10, 13. xlviii. 12. Jer. xiv. 22. The Septuagint render it simply αὐτός without the Article in Jer. xiv. 22. ὁ αὐτός; and

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and the Translator into the Vulgar Latin, renders it, *Heb. xiii. 8. ipse*, as I do. If then we consider the Greek only, the Dr's Remark is good, and, *ὁ αὐτός*, ought to be rendered *the same*; but if we consider the Original Hebrew, which is *אֵלֹהִים*, the Meaning is, as the Vulgar has it, and I render it, *He*, in an emphatical Sense, or, *Jehovah, the true God*. This will justify my rendring *Σὺ ὁ αὐτός εἶ* in the two Passages taken out of *Origen*, by, *but thou art He*, according to the Original Hebrew, *אֵלֹהִים אֵלֹהִים*, *Psal. cii. 27.* which *Arias Montanus*, and *Pagninus* render, the first, *Et tu ipse*. The latter, *tu autem ipse*. The Reason why the *Septuagint* render *אֵלֹהִים* by *ὁ αὐτός* here, is, because God is spoken of principally in relation to his *Eternity* and *Immutability*, being opposed to the Things that *perish*, *wax old*, and are *changed*. However, it is not their Custom in other Places to translate the Name, or Pronoun *אֵלֹהִים*, by a Term expressing the *Attribute*, which is particularly treated of in that Place, or in relation to which God is particularly considered and spoken of in the Context: As for Instance, God calls himself *He*, in respect of the *Truth of his Godhead*, and his *Almighty Power*, *Deut. xxxii. 39.* and in respect of his *Knowledge, Power, and Eternity*, *Isa. xliii. 10.* and of his *Power alone*, *Jer. xiv. 22.* and of his *Power and Eternity together*, *Isa. xli. 4.* yet the *Septuagint* do

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not render, *I am He*, by any other Terms, than by *ἐγώ εἰμι* only. And, *thou art * He*, by any other Terms, than by *σὺ εἶ αὐτός* simply, without an Article, as *Jerem. xiv. 22*. And thus here, in *Psal. cii. 27*. instead of, *Σὺ ᾧ ὁ αὐτός εἶ*, but *thou art the same*; they might have rendered the † Original, *Σὺ ᾧ εἶ αὐτός*, but *thou art He*, as a more comprehensive Translation, expressing, not his *Eternity* and *Immutability* only, but himself as *God*, or, his very *Godhead*: And consequently all the Divine Attributes contained in it. So that, I hope, from all these Considerations, it will appear, that not a bare Defect of Skill, in the *Greek Language*; but a due Regard also to the *Hebrew Original*, was the Cause of my translating *Σὺ ᾧ ὁ αὐτός εἶ*, by, *but thou art He*.

DCCLXXIII.

The learned Dr. occasionally mentions under this Number, *Matt. xix. 17*. *There is none good but One, that is, God*. For the true Meaning of which, I refer the Reader to *N. I*.

DCCCXXX. *John xiv. 28*. *My Father is greater than I*.

* אֶתְהוֹהוּ

† וְאֶתְהוֹהוּ

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I had said, That the Father is *greater*, as He is Father: But that the *Divine Nature* (or Substance) is the *same* in both. The Dr's Remark is, "That if I speak consistently, I must be understood to mean so the *same*, as that which is *derived* can be the *same* with that which is *underived*; and that which is *begotten* can be the *same* with that which is *unbegotten*." Which I readily agree to. But then, as *underived* and *unbegotten* are Negative Characters, and *derived* and *begotten* are positive Characters, neither of them affecting the Substance of the Persons; but relating to the Manner of their having their Subsistence, the Substance of the Son, *derived* from the Father *without Separation*, may be *inseparably the same* with the Substance of the Father.

DCCCCXXXIV.

The Dr. here accuses me again of great *Darkness* and *Obscurity*; which I am sorry for, designing to be understood when I wrote those Pages: And intending to go no farther in explaining the *Manner* of Christ's divesting himself of his former Glory, than was consistent with the Scriptures, the Analogy of Faith, and the sober Sentiments of the ancient Christians; which, I hope, I have observed, especially, since the Dr. makes no particular Objection to me.

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DCCCCXXXVII. Coloss. i. 15. *Who is the Image of the Invisible God, the First born of every Creature.*

Here again my Notions are unintelligible to the Dr. and, as he says, out of certain *Mystical Authors*. But who these are I cannot tell: Except some of the most celebrated Drs. of the Church come under that Name. This learned Gentleman is so kind as to give two or three *Instances* of them; which, as he transcribed, so I shall consider, for the Reader's Satisfaction. The first Passage he brings, is out of p. 105, 106. of my first Answer: Where I affirm, "That some of the Antients thought, that *David* spoke of the "Production of the Son in the following "Words, *Psal. xlv. 1. My Heart is inditing a "good Matter, or a good Word.*" Now these Antients are *Tertull. adv. Hermog. c. 18. Novat. de Trin. c. 23. Cyprian. adv. Jud. Lib. 2. §. 3. Many Christians in Origen's Time, Comment. in Joan. p. 43. Euseb. Dem. Evang. Lib. 4. c. 15. tho' he is of a different Opinion in his Comment upon the Psalm. Athanas. de Decret. Nic. Syn. §. 21. with other noted Writers. From this Premise I infer, "That if their Interpretation be "true, David considered the Son as Light of "Light, or, as the Word and Truth conceived "in the Mind, or Heart, of the Father; for*

" so

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“ so the *Heart* is used for the *Principle* of
 “ *Thought* by the *Jewish* Writers, &c. ”
 Where I do not affirm the Truth of this In-
 terpretation, but shew, what Sentiments
 these ancient Fathers had themselves, and
 what Notions their Interpretation supposes
 the Holy Ghost to have conveyed, and *Da-*
vid to have received in Writing this *Psal*m,
 (if he understood the full Import of that
 which he wrote,) concerning the *Generation*
of the Son, when they conceived him to have
 represented it by the *Conception* of a *Thought*
in the Mind of the Speaker. That is, it ap-
 pears to me, that they looked upon the *Son*
 to be as nearly related to the *Father*, as a
 **Thought* is to the *Mind* of the *Speaker*. Again,
 I say, “ That when the Scriptures speak of
 “ him as the *proper Son* of *God* († ὁ υἱός,
 “ *Rom*, viii. 32.) who is *his proper Father*,
 “ (πατήρ ἰδίου, *John* v. 18.) it may reasona-
 “ bly be concluded, that the Sacred Wri-
 “ ters considered him as the *Fruit* of the
 “ whole *Person* and *Nature* of the *Father*,”
 so far as it is communicable. For to what
 Purpose are the Terms *proper Son* used, but
 to instruct us, that there is at least as near
 a relation between *God* and *his Word*, as
 there is between a *Father* and *his Son*?
 Especially, since nothing can be clearly

* Ὅμοια τῷ νοημάτων ἢ φύσεως τῆς τῆς νῦν κινήματι ἀχέρας
 συνυφιστάμενη. Basil. adv. Eunom. Lib. 2. p. 54.

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brought out of the Sacred Writings, and no certain and infallible Evidence can be given concerning his Divinity, that sets this Relation at a greater Distance, or shews it to be impossible. And if the Sacred Writers intended to teach us this Relation, and such Relation always supposes, that the Son is the Fruit of the whole Person of the Father: Can it be unreasonable to infer, “ That the
 “ Sacred Writers considered him as proceed-
 “ ing from the whole * Person of the Father,
 “ when they call him *the proper Son* of God;
 “ or, as receiving from him his † *Nature*
 “ and Attributes, so far as they are com-
 “ municable?” The Dr. makes a Marginal
 Note upon my calling the Son a *Being*;
 “ Yet generally our Author, says he, does
 “ not allow the Son to be a *Being*.” Con-
 cerning which, see N. 597. Upon my ar-
 guing, p. 107, “ That as the Son proceeds
 “ from the || whole *Glory* of the Father in

* “Ολον ὡς ἅλα, says Symbol. Lucian. Martyr. & concil. Antioch. ad Encæn. vocat. apud Athanas. de Synod. Arim. & Seleuc. p. 735, 736. apud Socrat. Lib. 2. c. 10. Sozom. Lib. 3. c. 5. & Hil. de Synod. Ex toto Patre, totus Filius natus est. Hil. de Trin. Lib. 3. p. 14. col 2. Edit. Paris, 1572. “Ὡς ἐν σφραγίδι πνι τῇ ὅλης φύσεως τῇ Πατρὶς ἐραποσημανθείσης πρὸ υἱῷ. Basil. adv. Eunom. Lib. 2. p. 54.

† Quicquid est in Patre, ad Filium transluit. Lactant. Lib. 4. c. 29.

|| Διότι καὶ ὁλον ἐν ἑαυτῷ δεικνύσι τῇ Πατρὶτι, ὡς ὅλης αὐτῆς τῇ ὁλης ἀπαυγαλαίς. Basil. adv. Eunom. Lib. 2. p. 54. Nay, Origen himself speaks of the Son, as συμμετέχον εἰκόνα τῇ ἀορατῇ θεῷ. Cont. Cels. p. 323.

“ the

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“ the Character of *Light* : So He proceeds
“ from the whole *Holiness* of the Father, in
“ the Character of *Holy*, &c. and is the
“ Fruit of his *whole Nature*,” so far, as it is
communicable; the Dr. makes the following
Remark : “ Here he talks as if every one
“ of the Attributes of God were real Beings,
“ or Parts of the Divine Substance.” The
learned Dr. very well knows, that our Un-
standings are so limited, that it is necessary,
that things, which are *simple* in themselves,
be considered under *different Views* to be
comprehended by us. Thus God, who is
one *simple* Essence and Being, has different
Denominations according to the different
Regards, which He is considered in by us.
As He performs his Word, and is really the
Being, which He declares himself to be, we
denominate him *True*. As He rewards
Vertue, and punishes Vice, He is named
Just. As He does what He pleases in cre-
ating, supporting, and governing the World,
He is called *Mighty*, &c. The Meaning
then of my Words is plainly this; That the
Son receives the *Substance* of the Father in
such Fulness, that He is known to his
Creatures after the same Manner, so far
as is possible, as the Father is known; the
Father being manifested in the Son. And,
consequently, that He receives the same
Denominations of *Just*, *Holy*, *True*, &c. p. 177.
The Dr. calls *Athenagoras*, *Theophilus*, and
P 4 *Tatian*,

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Tatian, the ancient Founders of Sabellianism. Eusebius was of a different Mind in relation to *Theophilus*; for in speaking of Him, *Irenæus*, and others, He gives this summary Testimony of the Soundness of their Writings:

Ὁν καὶ εἰς ἡμᾶς, τῆς ὁποιοῦντος παραδόσεως ἢ τῆς ὑμῶν πίστεως ἡμεῖς καταλήθην ὁρθολογία. L. 4. c. 21. Whose Orthodoxy, and sound Faith, according to Apostolic Tradition, is transmitted to us in their Writings.

An Argument, that the Notions of *Theophilus*, concerning the Son, had another Appearance with that learned Father, than they have with the Dr. *Eusebius*, indeed, finds Fault with * *Marcellus* for the same Expressions, that were used by *Theophilus*; but he did it, probably, because *Marcellus* had fashioned and adapted them to his own Hypothesis: Which is further credible, because the like Style, which is condemned in † *Marcellus*, passes uncensured, or, is rather approved of by this learned Writer, in the Account which he gives of *Constantine's* Reasoning in the *Nicene Council*; which shews, that he understood the Words in an Orthodox

* De Eccles. Theol. Lib. 2. c. 11. † Ibid. Δυνάμει τῆς Πατρὸς ἢ τῆς Λόγου — ἐνεργείᾳ πρὸς τὴν Θεοῦ ἢ τῆς Λόγου, *Marcell.* Πλεῖν ἐνεργείᾳ γιννῆσθαι, Δυνάμει ἢ ἐν τῇ Πατρὶ ἐργονήτως. *Constant.* vid. Epist. Euseb. ad Cæsar. apud *Theod. Lib. 1. c. 11. Eccles. Hist.*

Sense, or what he thought to be so, when they were used by the Emperor. After the like Manner, the Council of *Sirmium* condemns the following Terms, ἐνδιὰ θεῶν ἢ ἀπορροιαὶ λόγων; which, nevertheless, came under the general Character of *Orthodoxy* given to *Theophilus* in the forementioned Passage of *Eusebius*. And the Reason is plain; *Theophilus* meant a Divine Person distinct from the Father, whose Existence he considered in a twofold Respect, as He is λόγος ἐνδιὰ θεῶν, the Eternal Personal *Word* of the Father: And as He is λόγος ἀπορροιαίς, the creating Principle, or Cause of all Things. Whereas those, who are condemned by the Synod, are understood to have taught, that the *Word* was no more a distinct Person from the Father, than the Thought of a Man, expressed by his Word, is a different Person from the Man expressing it; for that this was the Notion condemned by the Council, we are told by *Hilary*, in his Comment upon the Clause. The Sentiments of *Athenagoras*, in this particular, are the same with *Theophilus*'s; and therefore could no more have been condemned by *Eusebius*, had he spoken of his Writings, than those of *Theophilus*, whose Books to *Autolycus* he particularly mentions, without any Censure passed upon the Doctrines contained in them, *Lib. 4. c. 24.* The same *Eusebius* makes *Tatian* a joynt Witness of the Divinity of Christ with *Iustin*,

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Justin, Miltiades, and Clement; and therefore may be supposed to have judged him as Orthodox in this Article, as any of the rest.

Λέγω δὲ Ἰστίνε, καὶ Μιλτιάδε, καὶ Τατιάνε, καὶ Κλήμεντι, καὶ ἑτέ-
ρων πλείονων, ἐν οἷς
ἅπανσι θεολογεῖται ὁ
Χριστός. L. 5. c. 28. I mean *Justin, and Miltiades, and Tatian, and Clement, and many others, in all whose Writings Christ is declared to be God.*
Eccles. Hist.

Nay, he makes mention of his Discourse against the *Greeks* as a celebrated Piece, without giving us the least Hint that it was any ways heterodox in relation to the Point of the Divinity of the Son; which, probably, he would have done, had he judged it faulty in so momentous an Article.

Ὁ (συγγραμμάτων) μάλιστα παρὰ πολλοῖς μνημονεύεται διαβοήτος αὐτῆς λόγος ὁ πρὸς ἑλλήνας—ὅς δὲ καὶ δοκεῖ ὡς συγγραμμάτων ἁπάντων αὐτῆς κέλαιος τε καὶ ὠρελιμώτατος ὑπάρχειν. Lib. 4. c. 29. Among whose Writings (says he) that, which is most taken Notice of, is his celebrated Discourse against the *Greeks*—which seems to be the best and most useful of all his Writings.

We may therefore fairly conclude, that these Fathers neither were, nor would ever have been, censured, as the *Founders of Sabellianism*, by the learned *Eusebius*; and, I think,

think, if they could escape him, they may very well be spared by any Orthodox Writer among the Moderns. The learned Dr. having put down, p. 177. the Doctrine I collected out of *Athenagoras*, and *Theophilus*, makes the two following Remarks, “ Either “ the Term *Λόγος*, the Word, signifies, in “ Scripture, that *Λόγος*, which is first *ἐνδιὰ-
“ θεός*, and then *περὶ τοῦ πατρὸς*, the internal Rea- “ son of God, (I suppose the Dr. means the “ Attribute, or, what we call the Faculty of “ Reason,) and his external Word spoken forth, “ represented only figuratively as a Per- “ son.”— (Which Meaning, as the Dr. justly condemns; so can it not be charged upon the Writings of these Fathers.) “ Or “ else, on the other Side, the Term *Λόγος*, “ the Word, signifies, in Scripture, a real Di- “ vine Person— represented only figura- “ tively, as the Word, or Wisdom of the Fa- “ ther.” That the Word signifies, in Scrip- ture, a real Divine Person, is undoubtedly true: In which Sense it is used by the fore- mentioned Writers, and cannot stand for the internal Reason of the Father, or, the Attri- bute of Reason: Nor for his external Word spoken forth, considered as a Sound. In neither of which Senses, these learned An- tients used the Terms *Λόγος ἐνδιὰ θεοῦ* and *περὶ τοῦ πατρὸς*, as I have observed before, not- withstanding what the learned Dr. affirms, p. 179. Secondly, It is undoubtedly true also, that

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that the Term *Word*, or *Wisdom*, is attributed to the Son in a figurative Sense, if it be compared with the Use of the same Term in relation to the *Thoughts* and *Words* of a created Agent. *Thirdly*, Notwithstanding all this, it appears to have been the Opinion of these Fathers, that the Term *Word* was given to the Son in the Holy Scriptures to instruct the Readers, that the Relation of the Son to the Father was, so far as possible, like that of the *Thoughts* to the *Mind*; for they express the former by the latter Relation. They speak of the Father, as a *Mind*: Of the Son, as the * *Thoughts* of that *Mind* in a Personal Subsistence. And therefore may fairly be judged to have looked upon the Son, tho' a distinct Person from the Father, to be no more divided from him, than the *Thoughts* from the *Mind*; to be no more a distinct and separate Substance from the Father, than the *Thoughts* are a Substance separated from the *Mind*. And to be as truly † *begotten* of the Father, as the *Thoughts* are *produced* and *formed* in the *Mind*. Whether this be a proper Explication of the Doctrine of St. John concerning the *Word*, is not the Matter at present in Dispute; But whether this Explication does not infer, that the Persons using

* Cogitatio enim ejus Logos. *Iren. Lib. 2. c. 48.*

† Τὸ Θεὸν Λόγον † ἐξ αὐτοῦ, δια, πηγῆς ἡ ἀνωτάτω πα-
τερικῆς θεότητος γεγεννημένον. *Euseb. Orat. p. 643. See also*
p. 639.

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it were of Opinion, that the Son was *consubstantial* with the Father; and if it does, whether it can be supposed they would have given an Explication so clearly inferring the *Consubstantiality* of the Son, if the Doctrine of the *Consubstantiality* were contrary to the Belief and Sentiments of the Church in the Age they wrote in; or, if it were contrary, whether their Writings would not have been censured by the learned Drs. of their own Times; whether such a Censure could have escaped the Knowledge of the learned *Eusebius*; and whether *Eusebius* himself would not have condemned them in this particular. As for confounding that which is *literal* with the *figurative*, and the *figurative* with the *literal*: If it should prove true, it does not affect me, who gave only a short Extract out of the Writings of those Fathers, to shew, that they held the Personal Existence of the Son with the Father from all Eternity. But says the learned Dr. p. 179. “ Christ is called the *Power and Righteousness* “ (or Mercy) of God— And the same Authors might have argued— that the Son “ of God is literally *that Attribute* which is “ called *the Power*, and that Attribute which “ is called *the Mercy* of God.” In like manner, as they argue, that He is literally the *Reason*, or *Wisdom* of the Father. But I have already observed, that they do not hold the Son to be *the Attribute*, or Faculty of *Reason*; neither
ther

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ther do they hold him to be the *Wisdom be-
getting*, or the Father : But the *Wisdom be-
gotten*, or the Son ; that is, *Light of Light*.
In like manner may the Son be said to be
the *Power of God*, and the *Righteousness of
God* : That is, not the Attributes of the Fa-
ther so called ; but the *begotten Power*, and the
begotten Righteousness. For the Divine Sub-
stance communicated to the Son admits of
the same Appellations of *Wise*, *Powerful*, and
Righteous : Or, in the Abstract, of *Wisdom*,
Power, and *Righteousness*, as it does in the
Person of the Father. So that some of the
Antients never scrupled to speak of the Son
in that Abstract manner. *Cyprian* calls him,
Innocentia ipsa, & *ipsa Justitia*— * *Veritas*,
de bono patient. p. 213. Ed. Oxon. And, *Vir-
tus Dei*, *ratio*, *sapientia ejus* & *Gloria*. de *Idol*.
Van. p. 15. Edit. Oxon. *Irenæus*, *Incorrump-
tela*, & *Immortalitas*, Lib. 3. c. 21. *Origen*,
Ὁ αὐτολόγος, καὶ ἡ αὐλοσοφία, καὶ ἡ αὐταλήθεια,
cont. Cels. Lib. 3. p. 135. & Lib. 6. p. 319.
And, *Ἀυτοδικαιοσύνη*, p. 309. He says also,

Ὁ Σωτὴρ ἡμῶν &
μελέχει μὲν δικαιοσύνης,
δικαιοσύνη δ' αὖν μετέχε-
ται δὲ τὸ δικαίον. L. 6.
p. 320.

That our Saviour
does not partake of
Righteousness, but be-
ing himself *Righteous-
ness*, is partaken of
by the *Righteous*.

* See the like Abstract Terms attributed to God the Fa-
ther. Epist. 35. p. 111.

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Lactantius says, *Ipse Virtus, & ipse Justitia est*, Lib. 4. c. 16. And *Clem. Alexandrinus* calls him, *Δυναμις πατρική*, Lib. 7. p. 704. that is, He is called, Innocency it self, Righteousness it self, Truth it self, the Power of God, or the Paternal Power, Reason, or the *Word* it self, Wisdom it self, the Glory of God. All which Appellations, I conceive, do not barely shew, that He is that Divine Person, by whom all these Attributes are manifested to the Creature, but that also He subsists in that very Substance, which is really one with all these Attributes; and, by reason of which, He may be abstractedly named by any one of them. As for what is meant, when it is said, that the Father, considered distinctly without the Son, would be *ἄλογος*, it is not that the Attribute of Reason, or rational Power, would be separated from the Father: But the begotten *Logos*, or *Wisdom* only.

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The Doctrine of the foregoing Chapter may be summed up in the following Articles.

THAT the Son is *Lord God* in his own Person, N. 534, 623.

That *Lord*, or *Jehovah*, is a Name expressing the Divine Substance; which is one, N. 534. or individually one, N. 595. and is appropriated to the God of the *Jews*, N. 595.

That the Son therefore with the Father subsists in the Divine Substance, which is individually one, N. 595, 597. and is *on* with the God of the *Jews*, N. 595.

That the Son was comprehended in the one *Lord God* of the *Jews*, N. 534, 580.

That the Father, and Son, are understood under the same individual Term *God*, N. 538.

That the Name of the Father, and the Son, into which the Church is baptized, is the healing and regenerating Power of the Father, and the Son, N. 597.

That $\delta \omega \nu$ does not relate to *Person*, but to *God*, $\Theta \epsilon \omicron \varsigma$, N. 597.

That $\delta \omega \nu$ is *the God who is Being*, who is individually one, N. 597.

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That the Son is $\delta\omega\upsilon$, N. 597.

That therefore the Son with the Father is the God, who is individually one Being, N. 597, 616.

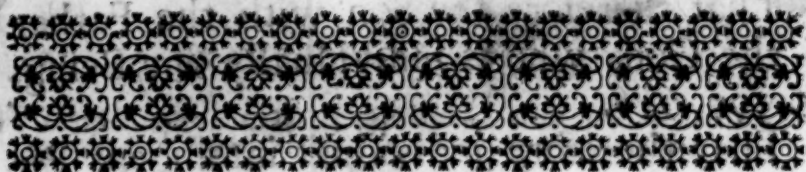
That therefore individual intelligent Being and Person, are not Terms of the same Meaning, N. 597.

That the Son is the Angel of the Father, and in what respect, N. 534, 616.

That the Name *Jehovah* is appropriated to the one and only God; and, consequently, the Father and the Son, who are *Jehovah*, are the one and only God, N. 595, 616.


That the Son with the Father is *He*, or God eternally and immutably the same, N. 662.

That the $\Lambda\acute{o}\gamma\omicron\varsigma$ Ἐνδιὰθεός , and $\Pi\epsilon\sigma\sigma\omicron\rho\iota\zeta\omicron\varsigma$, is the one Eternally, Existing, and Personal Word of the Father, considered in a two-fold Respect, N. 937.



C H A P. III.

Of the HOLY GHOST.

MV.  UKE iv. 18. *The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the Poor.*

The Stress which I lay upon *eum*, does not certainly relate to the *Greek*, as the Dr. justly observes: But may serve to shew in what Sense the Translator, of almost as great Antiquity as the Author himself, understood the Passage; who may be supposed to refer *eum* rather to *ἄνθρωπον*, which he renders by a Masculine, than to *λόγῳ*, which he renders by a Neuter.

MLVI. ACTS xxviii. 25, 26, 27. *Well spake the Holy Ghost by Isaiah the Prophet unto our Fathers, saying, Go unto this People, and say, &c.—and I should heal them.*

The

of the TRINITY Continued. 227

The learned Dr. p. 182. says, "That
" *Isaias*, by the Revelation of the *Holy Ghost*,
" saw God sitting upon the Throne of his
" Glory, and heard him saying, Go, &c.
Isa. vi. 1, 9." I should be glad to be in-
formed, whether *the God sitting upon the*
Throne, and speaking, be judged by the Dr.
to be the Father *exclusive* of the Spirit, or *in-*
clusive. If He be the Father *exclusive* of the
Spirit, how could the Apostle, who refers to
this Place, say, That *the Holy Ghost* spake,
when it appears from the Place it self, that
none is said to have spoken, but *the God sit-*
ting upon the Throne, who is supposed to be
the Father *exclusive* of the Spirit. If it be
the Father *inclusive* of the Spirit, as it must
needs be to make good the Words of the
Apostle, who affirms, that *the Spirit* spake;
then must the Spirit be included in the Term
God, and in the *visible Glory*, which is deno-
minated God. Which is the Thing I con-
tend for; having shewn, that the *visible*
* *Glory*, is called by the Name of the † *Holy*
Q 2 Ghost,

* † I will add a Remark or two to those in my first Answer.
Aben Ezra upon the following Words, They vexed his Holy Spi-
rit, *Isa. lxiii. 10.* Says, There be some who say, that his Holy
Spirit is the Angel of Glory. And upon the Words, Where is
He that put his Holy Spirit in the midst of Him, *v. 11.* He
says, There be some who understand it of the Glory, which
was in the midst of *Israel*. D. Kimchi upon the following Words,
When the Lord shall bring again *Sion*, *Isa. lii. 8.* says, When
the Glory shall return to *Sion*, which is the Spirit of Prophecy,
putting these two Terms, Glory and Spirit in the Place of Je-
hovah,

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Ghost, in my Remarks upon this Text, in my first Answer. And because the *Father, Son, and Holy Ghost*, manifested themselves in this *visible Glory*, which was as the *Appearance of a Man*, *Ezek. i. 26.* and a prelude to the Incarnation of the Son of God; it is no wonder that the *Son and Holy Ghost* should be said to speak in the Humanity of Christ, *Rev. c. ii. and c. iii.* which succeeds in the Place of the *visible Glory*, or *Appearance of a Man*. The Dr. says, in the same Page, "That whatever *God* speaks, may very properly be said to be spoken by the *Holy Ghost*; because *God* always speaks to his Prophets by the Inspiration of his *Holy Spirit.*" But does the Dr. mean, that the *Holy Ghost* himself speaks the Words: Or only, that by his Inspiration, he puts the Prophet into a fit Disposition to hear the Words that are spoken by *God*? If he puts the Prophet into a fit Disposition only, then the *Holy Ghost* himself does not speak the Words; which is contrary to the express Assertion of the Apostle, who says, *Well spake the Holy Ghost.* But if the *Holy Ghost* himself speaks the Words, and none is said to speak in *Isaiah* but the *God sitting upon the Throne*, then is the *Holy Ghost* included in the

hovah, or Lord, as expressing all of them the same Thing. In like manner Peter calls the Spirit of God, the Spirit of Glory, 1 Pet. iv. 14.

God

God sitting upon the Throne. As for the inferior Angel, whom the Dr. conceives, p. 183. to have spoken in the Person of God, Rev. xi. 1. 3. I refer the Reader to what I have said upon that matter, N. 616. In the same Page the Dr. charges me with saying, "That the *Glory* mentioned, *Isa. 6.* is "said, *Acts xxviii. 25,* &c. to be the *Glory* "of the *Holy Ghost*;" and then tells me with Wonder and Surprise, "That there is not "one Syllable about *Glory*, either in the "Text or Context." If every Mistake, indeed, is the Matter of Wonder, I have reason to wonder at the Dr's in this particular. My Words are plainly these; "The *Glory* "which appeared to *Isa. vi.* is the *Glory*—" "in this Place, of the *Holy Ghost*." Where I do not say, *it is said* in this Place, or, that the Words of Scripture say, it is the *Glory* of the *Holy Ghost*: But I infer from the Apostles attributing the Words to the *Holy Ghost*, that the *Glory*, which spake them, was the *Glory* of the *Holy Ghost*. The Dr. replies, "It cannot be; because neither in the *Old* "Testament, nor in the *New*, is the *Holy* "Ghost, at any time, stiled Lord." And the *Glory* in *Isa. vi.* is stiled Lord. I think I have given Instances to the contrary out of the *Old Testament* under this Number. Nay, Origen * himself is on my Side in

* See also Orig. cont. Cels. p. 324.

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his Comment on *Psal. xvi. 9.* not yet published.

Γλαῦσαν δὲ νῦν τὸ
χάρισμα τῷ ἁγίῳ πνεύ-
ματι λαλῆσαι. Δόξα γὰρ
μοι φησὶ καὶ ὑψαίν τῷ κα-
ταλιν μοι πρὸς τὸ κύ-
ριον. Ὁ δὲ κύριος τὸ
πνεῦμά, ὅτι κατὰ τὸ
Ἀπόστολον. Vid. Cod.
Baroc.

He (the Psalmist,) says he, calls the Gift of the Holy Spirit the Tongue; (that is, the Glory, Heb.) For he says unto the Lord (*Psal. iii. 3.*) Thou art—my Glory, and the Lifter up of mine Head, But the Lord

is the Spirit according to the Apostle, 2 Cor. iii. 17.

And as for the *New Testament*, see N. 1132. “ But, on the contrary, adds the Dr. the “ Prophets are always represented as seeing those Visions by the Inspiration of the “ Holy Ghost; In which Visions they hear God, or the Lord speaking.” Here the Dr. seems plainly to make *the Holy Ghost* do no more, than put the Prophet into a Disposition to *hear God speaking*, but not to speak himself, contrary to the Apostle’s Assertion in the Text now under Consideration: And contrary to the Doctrine of the *Jews*, as I have shewn in my first Answer, p. 116. and will further shew, by a Passage out of *Targ. Jonath. Numb. vii. 89.* which runs thus; *And when Moses went into the Tabernacle of the Congregation to speak with Him, He heard the Voice*

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*Voice of the * Spirit, which spake with him (when it came down from the Heaven of Heavens upon the Mercy-Seat, which is upon the Ark of the Testimony) from between the two Cherubims.* The Original Hebrew does not mention who it was, that spake from off the Mercy-Seat between the two Cherubims; but the Paraphrast calls him *the Spirit*: And the Septuagint, † *Lord*, κυρις; which compare with *Exod. xxv. 22. 1.* But the learned Dr. p. 184. objects to these Authorities after the following Manner, “ That (if they prove any thing) they “ prove either that those *Rabbies* took the “ *Holy Ghost* to be only another Title for “ *God the Father himself*: Or else, that they “ understood him to be a Person speaking in “ *the Name of God the Father.*” That they looked upon *the Holy Ghost* to be a Person of a different Nature from *God the Father*, who was not himself *God*, but yet spoke in *the Name of God the Father*, I think cannot be proved from the foregoing Citations, except it be from the first of those out of *Aben Ezra*, which yet may admit of some doubt. But that such of them, who knew not the God-

* The Word also is said to speak from, and sit between, the Cherubims. See Onkelos, Philo, and Irenæus, N. 580.

† Note, According to the Eighth Foundation of the Jewish Law, God spake to Moses without a Medium; if then the Spirit spake to Moses, as the Paraphrast affirms, the Spirit is God. See Maimon. Mor. Nevoch. Part 2. c. 45. p. 321. & Not ad c 11. de Syned. & Præfat. in Patr. Capit. p. 402. Vol. 4. Misch. Edit. Surenhaus, & Aben Ezra in Numb. 12, 8.

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head but in one Subsistence only, or in one Person, (which may be supposed to be the Case of the later *Rabbins*) should take the *Holy Ghost* to be another Title for that *One Divine Person*, is what I think much more agreeable to the forecited Passages. The Consequence of which is, that except the Scripture had represented the *Holy Ghost* in such Characters as inferred his *Godhead*, the *Rabbins*, who held but one Person in the Divine Nature, could never have taken him to be God the Father in another Title. If then the *Holy Ghost* be God in the *Old Testament*; if He be confounded with the Father by the Ignorance of the *Rabbins*, and not from a Personal Identity with the Father: If He be declared in the *New Testament* to be a distinct Person from God the Father: And if God be but *One*; it follows that the *Holy Ghost*, tho' a distinct Person from the Father, is yet *one God* with him. Other *Jews* there were, who, as they held the *Spirit* to be God; so acknowledged him to be a distinct Person from the Father, as *Eusebius* tells us, who has these Words:

<p>Οἱ πάντες Ἑβραίων θεολόγοι, μετὰ τὸ ὅτι πάντων Θεόν, καὶ μετὰ τὸ πρωτότοκον αὐτοῦ σοφίαν, καὶ τρίτην καὶ ἁγίαν δύναμιν, ἅγιον Πνεῦμα μερσιώβητες, ἀποδεχά- μεθα.</p>	<p>All the Jewish Do- ctors, after the God over all, and after Wisdom his first begot- ten, deify, or hold for God, a Third and Holy Power, which they</p>
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they call the Holy *ζωον. Prap. Evang.*
Ghost. Lib. 7. c. 15.

Agreeable to which Assertion, concerning a *Third Power*, τ̃ τρίτην δύναμιν, is *Philo's* Notion, which he expresses after the following Manner:

The enlightened Soul, says he, receives a *threefold Appearance*, or *Manifestation of one Subject*——The Father of all is manifested in the Middle, who is called in the Holy Scriptures by a proper Name, *He who is*. They that are on either side of him, are the most ancient Powers of *Him who is*, and the nearest to Him.

Whereof the One is called, the *creating Power*; the other, the *Royal Power*. And the *creating Power*, is *God*——but the *Royal Power*, is *Lord*.

And, p. 503, 504. he tells us, That *He who is*, is called in respect of his *creating Power* *Lord*, and of his *Royal Power* *God*. And, p. 368. he says,

That there is a *threefold Appearance*

Τρίτην φαντασίαν ἐνὸς ὑποκειμένου καταλαμβάνει——Πατρὸς μὲν τῶν ὅλων ὁ μέσθ', ὅς ἐν ταῖς ἱεραῖς γραφαῖς κυρίῳ ὀνοματι καλεῖται ὁ ὢν. Αἱ δὲ παρ' ἐκείτης πρεσβύταια καὶ ἐξυπταῖα τῶν ὄντων δυνάμεις. Ὡς ἡ μὲν ποιητικὴ, ἡ δὲ βασιλικὴ θεωσαζορεύεται.——Καὶ ἡ μὲν ποιητικὴ Θεός.——Ἡ δὲ βασιλικὴ κύριος, &c. De Abrah. p. 366, 367.

Ὅτι δὲ ἡ τεττὴ φαντασία δυνάμει ἐνὸς ἔστιν
in

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in or by the Power *ἡ ἐκείνη, &c.*
of One Subject.

And proceeds to shew, that the *Three* which appeared to *Abraham*, were no more than *One*. See *p. 370. B. &c.* In which Words we may observe, that the Divine Subject, Substance, or Being, manifested to the Understanding of an enlightned Person, is *One*. That there are Three Manifestations of this *one Subject*, or Substance. That one of these Manifestations is of God, as He is *He who is*, or *ὁ ὢν*; and the other Two, of his *creating and Royal Powers*. That therefore God, as He is *ὁ ὢν*, and his *creating and Royal Powers* are *one Subject*, or Substance; that is, God, as He is *ὁ ὢν*, as He is *Creator*, and as He is *King*, is the *one Subject*, known by *Three* Appearances. And that both those Powers, and *ὁ ὢν* in respect of those Powers, are called *Lord God*. Now that the first of these Powers is the *Word*, is evident from what I have said, *N. 340.* See also *Philo, p. 416. C.* And if the *First* be the *Word*, a Divine Person, it need not be doubted but the *Second* is the Spirit, or *Holy Ghost*, a Divine Person also; the nearest Power to the *Word* being the *Holy Ghost*. And if the Two Powers, and *ὁ ὢν*, are *one Subject*; the *Word*, and Spirit, and God the Father, are *one Subject* also; which is the Doctrine of the Church at present contended for. And if the two Powers be *Lord God*; the *Word and Holy*

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Holy Ghost, who are these two Powers, are *Lord God*: So that it is evident, that not all the learned *Jews*, who held the *Holy Ghost* to be *God*, did look upon him to be *God the Father* in another Title; much less to be a separate Subject, tho' a distinct Person, from *God the Father*; and that those, who did confound him with the Father, tho' they were mistaken in so doing, were yet in the right in holding him to be *God*, according to the Light they received from Scripture. As for the Citations out of the *Old Testament*, I do not conceive that the *Holy Ghost* in these, or any other Passages, " is figuratively put " for *God himself*, or the Person of the Father, in like manner as the *Spirit of a Man* signifies the *Man himself*: " Because then the *Spirit of the Father* must be considered as a Part of the Person of the Father; as the *Spirit of a Man*, is a Part of the Person of a Man; which is contrary to Scripture, that represents the *Spirit* as a distinct Person from the Person of the Father.

Pag. 184. the Dr. says, " Two Persons " cannot be (*ταυτοῦσι*, or *μονοῦσι*) of the " same individual, or identical Nature; be- " cause then one of those two Persons would " be the same Person, which the other of " them is." It is evident to Reason without Revelation, that the *Divine Nature*, or *Substance*, is individually, or indivisibly One. It has been also proved from Revelation, that

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that the *Substance*, or Nature of the Father, is communicated to the Son, N. 534, 594, 595, 597, 616. And it appears from N. 1056, 1132. of my first Answer, that the *Holy Ghost*, and *Jehovah* are *One*. And from N. 66. that the *Holy Ghost* is *God*. Which is confirmed by Authorities cited p. 119, 124, 136, 138, 139. To which may be added the Reasoning of *Athenagoras*, who argues, that the Christians are no *Atheists*, because they acknowledge

Θεὸν πατέρα, καὶ υἱὸν God the Father, God
Θεὸν, καὶ πνεῦμα ἅγιον, the Son, and the Holy
§. 10. Ghost.

Which, I think, infers the *Divinity* of the *Holy Ghost*; because if He were *not God*, the acknowledging of the *Spirit* would be no joint Argument that the Christians were not *Atheists*. If then *Lord God* expresses him, who is *essentially*, or *substantially God*, according to N. 534. the *Holy Ghost*, who is *Lord God*, is *essentially*, or *substantially God*: And consequently of *one* * *Substance* with the Father. And if the *one Divine Substance* be communicated without Division, as appears from the Premises, it remains after Communication *one undivided*, or *individual Substance*: And the Three Persons, the *Father*, the *Son*, and the *Holy Ghost*, are

* Ἅγιον Πνεῦμα ἀπόρροισιν ἐξ ἡμῶν φαιμέν τῷ Θεῷ, ἀπορρέον καὶ ἐκ πα-
ναφειρόμενον ὡς ἀκτῖνα ἡλίου. Athenag. Leg. p. 41. Edit. Oxon.

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of *one* and the same *individual* Nature, or Substance. Neither does this confound the Persons; because the Divine Substance is in the *Father* after one Manner, and in the *Son*, and *Holy Ghost*, after another. Indeed if by ταυτοῦσιν, or μονοῦσιν, be meant that the *Son*, and *Holy Ghost*, are of the Essence of the Father, as He is Father; this would be to make the *Son*, and *Holy Ghost*, one Person with the Father, or different Names of the Person of the Father. But I affirm no more, than that the *Son*, and *Holy Ghost*, are of the *same* undivided Substance with the Father; or, of the *same* Essence with him as He is God. In which Sense they may be called ταυτοῦσιν, as appears from Expressions of the like Import: The Author of the *Questions and Answers to the Orthodox*, says,

One God, namely,	Τῇ ταυτότητι δὲ τῷ
Father, Son, and Ho-	προσώπων ἑσίας, ἕκ
ly Ghost, is believed	Θεὸς πεπίστευται, ὃ, τε
in an Identity of Es-	πατρὸς, καὶ ὁ υἱός, καὶ τὸ
sence, or Substance of	ἅγιον Πνεῦμα. In Re-
Persons.	spons. ad Quæst. 139.

See the Confession of Faith sent by *Damasus* to *Paulinus*, *Theodorit*. *Eccles. Hist.* Lib. 5. c. 11.

<i>Epiphanius</i> says,	
That the Trinity	Τριὰς αἰὲν ἑστὼς δὲ
always existing, is of	αὐτῆς ἑσίας. Vol. 2.
the <i>same</i> Essence, or	p. 11.
Substance.	

Of

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Of the same Meaning is the Term *ὁμοῦσις*, a Word not only fitted to represent Persons of the same Kind of Substance, but of the same undivided Substance or Essence, according to the Analogy of the Tongue. For if *ὁμομήτεροι*, and *ὁμοπάτριοι* signify them, who are born of the same individual Mother, and begotten of the same individual Father: May not *ὁμοῦσις* be equally fit to represent them, who subsist in the same individual or undivided Substance? And indeed it is explained by Terms equivalent to *ταυτοῦσις*.

Phavorinus says,

Ὁμοῦσιν, τὸ δ' αὐ-
τῆς οὐσίας ἢ ἐνεργείας.

Homoousion, is that which is of the same Essence, or Substance, and Energy.

Hesychius says,

Ὁμοουσιότης, ταυτό-
της κατὰ τὸ ὑποκείμενον.

Homoousiotes, is an Identity of Subject.

And *Epiphanius* says,

Ὅταν ᾖ τὸ ὁμοῦσιν
λέγει, ἐκ ἀλλότρου τῆς
αὐτῆς θεότητος σημαί-
ναι. Vol. 2. p. 11.

That *Homoousion*, is that which is not excluded from the same Godhead, that is, from the same Sub-

stance, or Essence; for so he explains himself afterward,

Οὐδὲ ἕτερον ἢ οὐσία
παρὰ τῆς θεότητος, ἐστὶ

Substance, or Essence, is nothing else but

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but the Godhead; and the Godhead nothing else but Substance, or Essence.

ἐτερον ἢ θεότης παρὰ τὸ
ἐσθαι. Ibid.

And to put the Matter quite out of doubt, I will shew, that the most eminent Christian Writers, after the *Arian* Controversie, understood it in this Sense, that is, as signifying a Plurality of Divine Persons, not in the same specific or common Nature, but in the same undivided Substance; which may serve for an Answer to the 35th Page of the Reply to Mr. Nelson.

Athanasius says,

God is *He who is*—
therefore his *Word*,
also is *He who is*.

Ὁ δὲ θεὸς ὧν ἔστι—
διὸ καὶ ὁ τέτατος λόγος ὧν
ἔστι. Orat. cont. Gent.
p. 40.

But the God *who is*, or, *who is Being it self*, is indivisibly, or individually One; because *Being* is indivisibly, or individually One: The Son therefore, who with the Father, is *He who is*, or, *who is Being it self*, is with the Father indivisibly, or individually One Being, or Substance.

Again, he says,

Homoousion, is that
which has an Identity
of Nature, (or Sub-
stance, N. 595.)

Τὸ ὁμοούσιον τὸ μὲν
ταυτότητα τὴν φύσεως
ἔχει. Cont. Apoll.
Lib. 1. §. 9.

Which is spoken in relation to the Three Divine Persons, and is, I conceive, directly con-

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contrary to the learned Dr's Assertion, "That
" two Individuals cannot, without an express
" Contradiction, have an *Identity of Nature*."
See his *Reply*, p. 184.

This Doctrine is confirmed by the following Words,

Τριας μία ἡ ἀδιαι-
ρεῖται — ἀτμήτως ἡ
μονὰς χωρίζεται. Om-
nia mihi tradita sunt,
Eccl. §. 6.

The Trinity is *One*,
and *Indivisible* — And
the *Monad*, or *Unit*,
is distinguished into
Persons *without being*
divided.

In which Words, *First*, He calls the One Divine Nature by the Name of * *Monad*, or *Unit*, which is known to be altogether † *indivisible*. *Secondly*, He affirms this *Monad* to be *indivisibly* || *distinguished* into Three Persons. Which argues, that the *Monad* is not a specific Nature, a Kind, or general Idea, but one really existing Substance; because a specific Nature, which is not real, but ideal, cannot be distinguished into real Persons, tho' it may be the common Standard, or Exemplar, with which they agree. *Thirdly*, He affirms, that the Trinity is *indivisibly One*. Which is the necessary Consequence of the *indivisible Monad's* being *indivisibly distinguished* into Three Persons. And this being like the Style of *Dionysius of Alexandria*,

* † || See N. 1248.

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cited by * *Athanasius*, is probably used by him in the same Sense.

And to add no more, he illustrates the substantial Unity of the Father and the Son, (which may be extended also to the whole Trinity, which he holds to be con-substantial) after the following Manner;

For as the Fountain is not the River, neither the River the Fountain, but both are one and the same Water flowing from the Fountain into the River: So the Godhead comes from the Father to the Son without flowing, and without Division.

Ὡς γὰρ ἐκ ἑσιν ἡ πηγὴ ποταμὸς, ὅδὲ ὁ ποταμὸς πηγὴν, ἀμφοτέρωθεν ἐν καὶ ταυτὸν ὅτιν ὕδωρ τὸ ἐκ πηγῆς εἰς τὸν ποταμὸν μετοχετεύμενον ὅτως ἢ ἐκ τοῦ Πατρὸς εἰς τὸν υἱὸν θεότης ἀρρέεσθαι καὶ ἀδιακρίτως τυγχάνει. Expos. fid. §. 2.

Where as the Fountain and the Stream have the same undivided Water; so the Father and the Son are affirmed to have the same indivisible Godhead, or Divine Substance. But let the Reader consult the learned *Cudworth*, p. 616, 617, 618, 619, 620. where he proves, that *Athanasius* held more than a specific Unity of Substance, or Essence in the Three Persons.

Basil, after the same Manner, calls the Son ὁ υἱός, *Lib. 2. contr. Eunom. p. 57.* See

* See N. 1248.

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N. 597. The Consequence of which is, according to the foregoing Reasoning, that the Son is *One undivided Being*, or Substance with the Father.

Again, he says,

Καὶ σεβάσμιός ἐστιν
(ἡ τριάς) ἐν μιᾷ καὶ αἰ-
δίῳ δόξῃ, καὶ αὐτὴν καὶ
μίας μόνην θεότητα παν-
ταχὺ περιέχουσα, ἀρρή-
κτου, ἀκατάλυτου, ἀδιαι-
ρετου. Lib. 5. adv.
Eunom. p. 135. Edit.
Paris.

That the Trinity
is to be worshipped
in One Eternal Glo-
ry : Forasmuch as it
has every where *one*
and the same only God-
head, being *indissolu-
ble, inseperable, indi-
visible.*

And in his Treatise *de differ. Essent. & Hypost.* he gives us the following Illustration.

Ἡ ἀπαραλλάξουσα καὶ
πολύχρωμον ἐκείνην αὐ-
γὴν μία εἶσα ἦν· τὸ δὲ
αὐτὴ καὶ φαινόμενα πο-
λυειδές—ἐν τῇ κοι-
νότητι τῆς εἰσίας τὰς γνω-
ριστικὰς ιδιότητας ὅτι
λαμβάνειν ἐκείνῳ.

As the Essence, or
Substance of a Rain-
bow, which shines
with different Co-
lours, is *one*, but its
Colours many—So
in one common Es-
sence, or Substance,
do shine forth the di-

stinguishing Properties of every Person.

In which he represents the Divine Sub-
stance to be *One*, as the Substance of a Rain-
bow is *One*, that is, *individually One*. It is
true, indeed, he sometimes illustrates the
Unity in the Divine Nature by that which
is *specific* in created Beings; but then he
can

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can not mean, that the *Divine Unity* is no more than *specific*, as will appear from the following Considerations: *First*, That such an Unity is *ideal* only, and not real; for a Species being a common Idea representing the Nature of all its Individuals, a specific Unity must be an ideal Unity only: And if the Unity be ideal only, then is it not real, that is, there is no real, substantial Union between the Three Persons, but the Three Persons are Three distinct Substances, or Three Gods.

Secondly, Since $\delta \tilde{\omega}\nu$, the God, who is Being, is but *One*, and individually *One*, N. 597. and this Writer holds the Son to be $\delta \tilde{\omega}\nu$, he evidently holds him to be *One undivided Substance* with the God who is Being it self, which is more than a specific Union. Now $\delta \tilde{\omega}\nu$, or *I am*, is no more communicable to any other Being, besides the *One True God*, than *Jehovah*, which is put in the Place of *I am*, or $\delta \tilde{\omega}\nu$, and is it self incommunicable. See N. 534, 595.

Thirdly, His illustrating the Union of the Three Persons in *one Substance*, by the Union of the Colours of the Rainbow in *one Subject*, which is a really existing and undivided Subject, shews, that he looked upon the *one Substance* of the Three Divine Persons to be a really existing and undivided Substance; And that he meant no more by comparing the Divine Union with the specific Union of

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Three created Individuals of the same Order, than, that as Three created Individuals agree in the same *common* Idea : So the Three Divine Persons are united in the same Divine Substance *inseparably* existing in each of the Three. For it cannot be supposed that a real Subjective Unity, such as that of the Colours in the Substance of the Rainbow, should be made use of to represent a specific or ideal Unity ; when, indeed, general Notions and their Affections, are founded upon, and are representative of, really existing Subjects and their Affections. But the forementioned Treatise will discover more of this Author's Mind concerning the *real and substantial Unity* of the Three Divine Persons.

Greg. Nyssen. holds the Son to be *ὁν*, or, *One undivided Being* with the Father, *contr. Eunom.* p. 204. B. And says,

Εἷς δὲ Θεὸς καὶ ὁ αὐ- There is *One* and
τὸς διὰ τὴν ταυτότητα τὴν the *same* God by rea-
ἰσότητος, ἧς ὅτι Θεὸς σι- son of an *Identity* of
μαντικόν. Adv. Græcos. Substance ; of which
Substance the Term
God is Significant. See N. 534.

And in his Catechetic Discourse, *cap.* 3. he says,

Ἐκ τῆς ἰσότητος καὶ τῆς
λήψεως ἢ τῆς φύσεως ἐν- Let the *Unity* of Na-
της παρεμέντω. ture remain accord-
ing to the *Jewish* No-
tion.

Now

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Now the Unity of the Divine Nature, according to the Jewish Notion, is not a specific Unity, but a real Unity, such as is the Affection of a really existing and undivided Substance: This Father then looked upon the One Divine Nature, to be *one really existing and undivided Substance*. But in this Unity of Nature, ἐν τῇ ἐνότητι τῆς φύσεως, or, in this one really existing and undivided Substance, he holds a Difference of Hypostases, or Persons, c. i. The Three Divine Persons then, according to this Father, subsist in *one really existing and undivided Substance*. And therefore, agreeably to this Notion, he says, it cannot be explained,

How the same Being may be numbred (as to Persons,) and cannot be numbred (as to Substance;) How it is seen *dividedly*, and yet is comprehended in a *Monad*: How it is distinguished in Subsistence, but *undivided in Subject*.——

But after you have considered their Distinction, (that is, the Distinction of Persons) the Unity of Nature (the Jewish Unity) admits of *no Division*.

Πῶς τὸ αὐτὸ καὶ ἀριθμητὸν ὄντι, καὶ διαφεύγει τῆ ἐξαριθμησιω, καὶ διηρημένως ὁρᾶται, καὶ ἐν μονάδι καταλαμβάνεται, καὶ διακρίνεται τῇ ὑποστάσει, καὶ ἔμεμερταί τας ὑποκειμένους,—— ἀλλ' ἐπειδὴ τὸ διακριμένον ἐν τέτοις κατανοήσεσι, πάλιν ἡ τῆς φύσεως ἐνότης τῆς διαμερισμὸν ἔπερίελαι.

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Gregory Nazianzen says,

Ὡς γὰρ ἓκ ἐστὶ μετὰ
 καὶ ἐπιθυμίας καὶ
 ψυχῆς, διαίρεσιν ἐπὶ νο-
 ῦ καὶ πνεύματος καὶ τοῦ
 ἁγίου πνεύματος, καὶ τοῦ
 Σωτῆρος, καὶ τοῦ Πατρὸς ἐν μέτρῳ
 τοῦ καὶ διαίρεσιν ἐπὶ νο-
 ῦ καὶ πνεύματος, διότι καὶ νο-
 ῦ καὶ πνεύματος ἐκείνου καὶ τοῦ
 Πατρὸς ἀδιαίρετον ἢ φύσιν.
 Orat. 45.

As we can con-
 ceive no *Division* and
Seperation between
 the *Mind*, and *Thought*,
 and *Soul* : So can we
 not conceive any *Se-
 peration*, or *Division*
 between the *Holy*
Ghost, and the *Sa-
 viour*, and the *Fa-
 ther* ; because, as we
 have said before, the
Nature of *Intelligible*

and *Divine Beings* is *Indivisible*.

Again,

Ὡς γὰρ αἱ τρεῖς
 ἁγίας ἀκτίνες ἀμείψον
 ἑχέσται κατὰ φύσιν καὶ
 πρὸς ἀλλήλας ἔχουσιν, ὥστε
 τρεῖς χωρίζονται, ὥστε
 ἀλλήλων ἀπὸλέγονται
 — τὸν αὐτὸν τρόπον
 καὶ ὁ Σωτὴρ ὁ ἡμετέρος,
 καὶ τὸ πνεῦμα τὸ ἅγιον,
 ἢ διδύμου τρεῖς Πατρὸς
 ἀκτίνες — τῷ Πατρὶ συ-
 νήνεται — ἀμείψονται γὰρ
 — ἢ τρεῖς κρείττωνων
 φύσεις.

As the *Rays* of
 a *luminous Body*,
 which have natural-
 ly an inseperable *Re-
 lation* one to another,
 are neither seperated
 from the *luminous*
Body, nor divided
 from one another : —
 So our *Saviour*, and
 the *Holy Ghost*, who
 are *Twin Rays* of the
Father, — are united
 to the *Father*. —

For the *Nature*, (or
Substance, N. 595.) of those excellent *Per-
 sons* — is *Indivisible*. If

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If then the *Mind*, *Thought*, and *Soul*, are subjectively and inseperably *One*, so that the *Thought* cannot subsist out of the *Mind*: And if the *Luminary*, and its *Rays*, are *One undivided Substance*, according to this Author; Then are the *Father*, *Son*, and *Holy Ghost*, subjectively and inseperably *One*, or one *undivided Substance*.

St. Chrysostom says of the Holy Ghost,

That it is of the	Τῆς αὐτῆς ὅτιν ἑσίας
same Essence, or Sub-	τῷ Πατρὶ καὶ τῷ υἱῷ.
stance, with the Fa-	De Sanct. Pentec.
ther, and the Son.	Ser. 37. p. 563. Tom.
	5. Edit. Paris.

Here is a plain *Identity* of Substance, Essence, or Nature, affirmed in the Three Persons. This Trinity of the *same* Substance, or Essence, he calls,

The inseperable Tri-	Τὴν ἀχώριστον τερά-
nity. The indivisible	δα. Ἀδιαίρετον τριά-
Trinity.	δα. De Sanct. &
	Consubstant. Trin.
	Tom. 6. p. 190, 191.

And says again upon Matt. xxviii. 19.

You see that the	Εἶδες ὁ τριάδα τὸ
Trinity is indivisi-	ἀδιαίρετον. De Sanct.
ble.	Pentec. Serm. 37.
	p. 562.

If then the Three Persons are of the *same* Substance, and *indivisible*; it follows, that they are of the *same indivisible* Substance. Which will further appear from the follow-

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ing Citations. He says, that the *Nature* (or Substance of the Father and Son) *is not se-
perated*, ἡ φύσις ἔχωρίζεται. De Serpente
Mosis, p. 59. Tom. 6.

And again,

Τὴν φύσιν ἀμέρισον
ὑπολαμβάνω ——— κη-
ρύττω, p. 65.

I conceive, and de-
clare that the *Nature*
(or Substance of the
Trinity) is *indivisible*.

And again,

Τῆς ὁ ἀγίας ἢ ἀθα-
νάτου προσκυνητῆς τρι-
ᾰδου τὴν φύσιν ἔτέμνει
λόγου, ἔμερίζει χρό-
νου, ἔδιωξεν αἰῶνες,
p. 66.

Reason does not
divide, Time does
not part, nor Ages
separate the *Nature* of
the Holy and Immor-
tal Adorable Trinity.

But this *Nature*, or Substance, is the *same*
in *All*, according to the first Citation. The
Three Divine Persons then have *the same*
undivided, or indivisible Nature, or Substance.

Hilary holds the Son to be *He who is*, Is
qui est, or ὁ ὢν; see N. 411.

He says,

Eadem atq; indif-
similis Dei natura sit
in utroq;. De Trinit.
Lib. 7. p. 109. Edit.
Paris, 1631.

That the Nature of
God (or the Divine
Nature) is the same,
and not unlike, in both
(Father and Son.)

Igitur ex vivente
Deo Patre vivens
Dei Filius, & ex Deo
Deus, & naturæ in-

That the living Son
of God from the living
God the Father, and
God of God, shewing,
both

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both the Unity of Nature, which is inseparable and not unlike: And also the Mystery of his Nativity says, I and my Father are One.

seperabilis, atq; indissimilis unitatem: Et Sacramentum Nativitatis ostendens, ait, Ego & Pater unum sumus, p. 108.

And in relation to the following Words, Surely God is in thee, and there is none else, there is no God. Verily, thou art a God that hidest thy self, O God of Israel the Saviour, Isa. xlv. 14, 15. He speaks thus,

And Isaiah prophesied these Things after this Manner, giving Testimony to the Individual (or Indivisible) and Inseperable Divinity of Father and Son,

Et hæc quidem Esaias, individuum atq; inseperabilem Patris & Filii Divinitatem testatus, ita prophetavit. Lib. 6. de Trin. p. 53.

Note, By Divinity, he means the Divine Nature; as the Context in the preceding and following Pages shews. He also holds the Consubstantiality of the Three Divine Persons. It follows then it was this Father's Opinion, that the Three Divine Persons had One and the same individual, or indivisible and inseperable Divine Nature, or Substance.

Jerom says,

There is One only Nature (or Substance) of God, which truly is.

Una est Dei & Sola Natura, quæ verè est. Epist. ad Damas. adv. Arian. Hypost.

This

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This *Nature*, or *Substance*, is not specific, or ideal, because it *truly is*, or *truly exists*. If then it *truly exists*, and is *One* and *Only*, it excludes *Plurality*, and consequently *Division*, otherwise it would not be *only*; and if there be no *Division*, it is one *undivided*, or *individual Substance*, or *Nature*.

Again,

Ille (Deus) Sola
Natura est perfecta,
& in tribus Personis
Deitas una subsistit,
quæ est verè, & una
Natura est. *Ibid.*

God is the Only per-
fect Nature, and One
Godhead subsists in
Three Persons; which
(one Godhead) truly
is, and is the One Na-
ture,

That is, the One only perfect and truly existing Nature is God, or the One Godhead, which subsists in Three Persons. Which Nature being *undivided*, as it is *One* and *Only*, the Three Divine Persons are in *One truly existing and undivided Nature*, or *Substance*, according to this Author.

St. Austin says,

Omnes quos legere
potui, qui antè me
scripserunt de Trini-
tate quæ est Deus,
divinorum librorum
veterum & novorum
Catholici Tractato-
res hoc intenderunt
secundum scripturas

All the Catholic Wri-
ters, upon the Divine
Books of the Old
and New Testament,
whom I could read, and
who have writ before me
concerning the Trinity,
which is God, have en-
deavoured to prove this
by

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by the Scriptures, that Father, Son, and Holy Ghost, by an inseparable and equal Fruition of one and the same Substance, do give us to understand, that there is a Divine Unity.

docere quod Pater, & Filius, & Spiritus Sanctus, *unius ejusdemq; Substantia* inseparabili æqualitate divinam insinuent Unitatem. *De Trin. L. 1. c. 3.*

These Words are very remarkable, and afford us the following Considerations; *First*, That the Divine Substance is one and the same. *Secondly*, That the Three Divine Persons do inseparably and equally subsist in, or enjoy, this one and the same Substance. *Thirdly*, That this is the Ground of the Divine Unity; which is therefore an Unity of Persons in one and the same Substance, without a Possibility of Separation, and without Inequality. *Fourthly*, That all the Catholic Commentators that wrote of the Trinity before St. Austin, and which he could possibly read, were of this Opinion. *Fifthly*, That they undertook to prove the Truth of this Doctrine from the Holy Scripture; which, I think, is a large and copious Testimony, that the True Scripture Doctrine of the Trinity is, that Three Persons subsist in one and the same undivided Substance.

Now I cannot conceive, that all these Fathers were mistaken in the Meaning of the Term *ὁμοούσιον*, considering how near the

Time

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Time of the *Nicene* Council they lived; and that the Tradition could not probably be lost in so short a Time of the Sense it was used in: And therefore I cannot but conclude, that as they understood it to import, that the Three Divine Persons had *one and the same undivided Substance*; so the Sense of the Council was expressed in their Sentiment.

What the learned Dr. means by the Citation out of *Justin Martyr*, p. 186. I cannot tell. It affirms, that *the Divine Word, or Prophetic Spirit, sometimes foretels things to come*, that is, in its own Person; *sometimes speaks, as in the Person of the Lord, of All, and God the Father*; and *sometimes, as in the Person of Christ*. But surely the *Holy Ghost* may do all this, and yet be comprehended in the *Glory* sitting upon the Throne, and be the Third Person in the *One Divine Substance*; this near relation being no hindrance, why the *First*, and *Second* Person should not speak thro' the *Third*: or the *Third* speak in the Person of the *First* and *Second*.

MLXXV. John iii. 5. *Except a Man be born— of the Spirit, he cannot enter into the Kingdom of God.*

When I said that *God* and the *Spirit* were probably believed by St. *John* to be *One*, I introduced no Confusion of Persons; because
my

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my plain Meaning was, that since *God*, c. i. 13. Answers to *Spirit* a Divine Person, c. iii. 5, 6. it is probable that St. *John* meant by *God* the same Person, that he did by *Spirit*, that is, *God the Holy Ghost*, not *God the Father*. The Dr's Citations out of Scripture, p. 187. shew, indeed, that the *Holy Ghost* is a distinct Person from *God the Father*; and that *God the Father* quickens us, leads us, adopt us into Sons, and dwells in us by his *Spirit*, which I heartily assent to as Divine Truth: But this does not prove that the Term *God*, c. i. 13. cannot be meant of the Person of the *Spirit*; or, that the *Spirit* is not of one Divine Substance with the Father. But says the Dr. "According to your Friend's Argument, the * *Spirit of God* will be the *Spirit of himself*." I have shewn, N. 538. that *God* sometimes signifies the *Father*, sometimes the *Son*; and, N. 66. sometimes the *Holy Ghost*. When therefore I say, that the *Holy Ghost* is *God*; I do not mean the Father, or the Son, but the Third Divine Person, by the Term *God*. When I say, that the *Holy Ghost* is the *Spirit of God*; I do not then mean, as I did before, the Third Divine Person by the Term *God*: But either the *Father*, or the *Son*; for the Son is supposed by *Irenaeus* to be the *Fountain of the Spirit* also, in the following Words,

* See N. 66. p. 67.

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Δίδωσι ὁ θεὸς ἐμψυ-
χοῦσι, καθάπερ ὁ χρι-
στὸς ὅτι μὴ ἐστὶ πηγὴ τῷ
Πνεύματος, p. 470. ex
Fragment.

Moses (says he)
did not give the Spi-
rit (to Joshua) by
breathing on him, as
Christ, (gave it to his
Disciples by breath-
ing on them, *John* xx. 22.) because He was
not the Fountain of the Spirit.

The Words of *Nemesianus a Thubunis*, were
doubtless understood by the Council as a
Citation out of the Gospel of *St. John*; which
is an Argument, that they were generally
found at that time in the *African* Copies of
the *New Testament*: For otherwise, they
would not have been registred, nor pro-
duced by *St. Cyprian*, as a Scripture Reason
of the Suffrage of that Prelate. And if they
were found in those Copies, they could not
be contrary to the received Doctrines of the
African Church; because otherwise, as may
reasonably be supposed, such learned Bishops
and Witnesses of the Truth would soon have
discovered, and zealously have rejected, a
Form of Words introduced into the Text,
that tended to the Corruption of the Catho-
lic Doctrine in so momentous an Article.
It is evident then, that *the Divinity of the Spi-
rit* was the common Doctrine of the * *African*
Churches of that Age; and it may fairly be

** See a Noble Testimony of Eusebius concerning the Orthodoxy of
the *African and Gallican Churches*. De Martyr. Palæst. c. 13.

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concluded, that *Tertullian's* Notion of the *Holy Ghost*, whom he held to be *God*, and who cites this Passage no less than *Nemesianus*, was by no means the Effect of his private Spirit, but of the Doctrine of the Church of which he was a Member. Neither was *Africa* the only Place where the Godhead of the Spirit was believed and asserted in the *Latin Church*; for we find it acknowledged in the Second Century by a learned Father, and Bishop of *Lyons*, I mean, *Irenaeus*, who may be supposed in his public Writings to have taught nothing that was contrary to the Faith of the * *Gallican Church*, in which he was a Governour. This Father tells us, *Lib. 2. c. 55.*

<p>That God made all things by himself, that is, by his Word, and by Wisdom,</p>	<p>Fecit ea per semetipsum, hoc est, per Verbum & per Sapientiam.</p>
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Or the Holy Ghost; comprehending them both in the Name *God*, by affirming them to be One with God himself.

Again, he says, that

<p>The Word and Wisdom (or the Holy Ghost) are understood, or contained, under the Term God.</p>	<p>Appellationi enim Dei coobaudientur— Verbum— & Sapientia. <i>Lib. 2. c. 18.</i></p>
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Again,

<p>The Scriptures are perfect, because they</p>	<p>Scripturae quidem perfectae sunt, quippe are</p>
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a Verbo Dei, & Spiritu ejusdictæ. *Lib. 2. Word of God, and his Spirit.*
c. 47.

Which supposes, that the * *Word*, and *Spirit*, are themselves perfect. For a perfect Effect cannot proceed but from a perfect Cause. But nothing is perfect that is made, according to this Author, who says,

Καθὼς δὲ μὴ ἔστιν ἀγέννητα, καὶ τὸτο καὶ ὑπερβύλαι τὴ τελεία. *So far as any thing is not unmade; so far it falls short of that which is perfect.*
Lib. 4. c. 73.

But † *God only is unmade.* God || only therefore is perfect; but the *Word*, and the *Spirit*, are perfect: The *Word*, and the *Spirit*, therefore are comprehended in the *God*, who is alone unmade. And to conclude with this Father, he has the following Words, *Lib. 5. c. 12.*

Καὶ πάλιν ὁ αὐτὸς Ἡσαΐας— φησι, Πνεῦμα γὰρ παρ' ἐμοῦ ἐξελεύσεται, καὶ πνοὴν πασαν ἐγὼ ἐποίησα, τὸ πνεῦμα ἰδίως ὅτι τὸ θεῦ τάξας— τὸ πνοὴν κοινῶς ὅτι τὸ κτί- *And again, the same Isaias says,— For the Spirit shall come forth from me, and I have made every Breath, or Soul, (c. lvii. 16. Septuag.) ranking the Spirit with*

* Τὸς τὸ θεῦ τέλει ὢν. ὁ καὶ μόνος ἀγέννητος, c. 75. 70. ἔτος δὲ ἔστι θεός. *Ibid.*

Lib. 4. c. 75.

† Ὁ θεός || τέλει γὰρ ὁ ἀγέννη-

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God properly: But the *σεως ἢ ποίημα ἀναγο-*
 Breath, or Soul, in *ρεύσας αὐτήν.*
 common with the Crea-
 ture, and calling it a Thing made.

Where ranking the Spirit with God, *τὸ πνεῦ-*
μα ὅπως ὅτι τὸ θεὸς τὰξας, has the same Mean-
 ing with speaking of the Spirit, or representing
 it under the Character of God; as will appear
 from the Use of the like Phrase concerning
 the Holy Ghost, in the following Greek Wri-
 ters. Chrysostom says, in his Comment on
 2 Cor. iii. 18. You see again, how,

He places the Spirit *Ἐν τὰξει τὸ θεὸς τὸ*
 in the Rank or Order of *πνεῦμα τίθησι.*
 God;

Referring, I suppose, to the following
 Words, *ὅτι κύριος πνεῦμα ἐστίν,* which he un-
 derstood thus; By the Lord the Spirit, or,
 who is the Spirit. Basil says, Let them consider,
 which is the more just, either to rank the
 Spirit with God, *μετὰ θεὸς συντάσσειν,* or, to
 level Him with the Creature, *πρὸς τὴν κτίσιν ἐξω-*
θεύ. De Spirit. Sto. c. 16. p. 179.

MCXXI. Matt. xii. 31, 32. The Blasphemy
 against the Holy Ghost shall not be for-
 forgiven unto Men, &c.

The learned Dr. p. 190. brings these
 Words, All manner of Sin, and Blasphemy, shall
 be forgiven unto Men, Matt. xii. 31. and all
 Sins shall be forgiven unto the Sons of Men, and
 Blas-

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Blasphemies, wherewith soever they shall blaspheme, Mark iii. 28. as a Proof, that Blasphemy against God the Father, and the Son of God, is pardonable. But, I conceive, that neither of these Passages, tho' universally delivered, are understood of Sins of Blasphemy against God the Father, or, the Son as He is God; but against Men only, or, the Son as He is Man. My Reasons are, First, Because Blasphemy is not appropriated to signifie that sort of evil speaking, which is directed against God; but comprehends in its Notion, that against the Creature also: So that nothing can be inferred from the Use of that Term. Thus railing against the Devil, Jude ix. is βλασφημία in the Original; and, καθὼς βλασφημήμεθα, Rom. iii. 8. relates to a slanderous Report, that was raised against the Apostles. Secondly, The Words, All manner of Sin, and Blasphemy, shall be forgiven unto Men, are explained and confirmed by the following; And whosoever speaketh a Word against the Son of Man, it shall be forgiven Him, v. 32. which limits the Blasphemy to that against the Son, as Son of Man. For that the 32d Verse is repeated as an Explanation and Confirmation of the 31st, is evident, partly from the remaining Parts of both these Verses; whereof the One, v. 31. But the Blasphemy against the Holy Ghost shall not be forgiven unto Men, is explained and confirmed by the other, v. 32. But whosoever speaketh against

against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come. It being usual in Scripture to repeat a Matter, not only to render it more clear, and impress it deeper on the Mind of the Hearer, but also to shew the Certainty of the Thing spoken of. If then the remaining Parts of both these Verses are explicative, the one of the other; we need not doubt but the former Parts are so also. And partly from the parallel Places in St. Mark, and St. Luke; whereof St. Mark, c. iii. 28, 29. joyns the first Part of the 31st Verse in St. Matthew with the latter Part of the 32d Verse, omitting the rest between; and Luke, c. xii. 10. joyns the first Part of the 32d Verse with the latter Part of the 31st, omitting what follows and goes before, as if what each of them wrote seperately without a Repetition, imported by it self the same with the Matter repeated in St. Matthew's Gospel. Thirdly, The following Writers include the Father, and the Son, with the Spirit, in the Object of the unpardonable Blasphemy: The Divinity being equal, and the Energy alike in the Three Persons.

Athanasius says,

He who sees his (Christ's) Works, that are wrought by the Holy Ghost, and says, He who does

Ὁ ὁρῶν αὐτῆς τὰ ἔργα τὰ πνεύματι ἁγίῳ γινόμενα, καὶ λέγων τὰ τοιαῦτα ποιεῖν αὐτὸν μὴ εἶναι θεόν καὶ τὸ θεῶν ὅν αὐτὸν ἀλ-

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λα τῷ Βεελζεβὺλ αὐ- such things is *not* God,
 τὰ ὀπιγράφων, φανερώς and the Son of God,
 βλασφημεῖ ἀρνέμεν@ but attributes them
 αὐτῷ τῷ θεότητι. Epist. to Beelzebub, he evi-
 ad Serap. 4. §. 20. dently *blasphemes* in
 denying his Divinity.

Where it is evident, that *the unpardonable Sin*, in attributing the Works of Christ to an *unclean Spirit*, is declared to be committed not against *the Holy Ghost* alone, but *the Divinity of the Son* also. Now, according to this Author, he, who *blasphemes the Godhead of the Son*, not only *blasphemes the Holy Ghost*, but *the Father* also; for, he says,

Ὡς ἐξ ἀνάγκης τῷ εἰς It is necessary that
 τῷ υἱὸν ἀμαρτάνοντα καὶ he, who Sins against
 βλασφημούντα ἀμαρτάν- the Son, and *blas-*
 νει καὶ εἰς τὸ Πατέρα καὶ phemes Him, Sin al-
 εἰς τὸ ἅγιον πνεῦμα. so against *the Father*,
 and the Holy Ghost.

Which he founds upon this, that the *Trinity* is indivisible; so that in the Opinion of this Writer, the *Father*, *Son*, and *Holy Ghost*, were the joint Object of the *unpardonable Blasphemy*.

Ambrose says, upon *Luke xii. 10.*

Numquid ergo Spi- Is the Holy Ghost
 ritus Sanctus præfer- therefore preferred be-
 tur Christo, ut in fore Christ, that they
 Christum peccantes who Sin against Christ
 veniam consequan- should obtain Pardon;
 tur, in Spiritum San- but they who Sin against
 the

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the Holy Ghost should be unworthy to obtain Forgiveness?

Etum delinquentes remissionem non mereantur adipisci?

To which he replies,

If therefore, as we believe, there is an Unity of Trinity, the Greatness indeed is indivisible, as the Operation is indivisible.—And if the Operation be One, the Blasphemy is also One.

Si igitur, quod credimus, unitas Trinitatis est, indiscreta utiq; magnitudo, sicut indiscreta Operatio.—Ergo si Operatio una est, una est & contumelia.

That is, the *Father* and *Son* operate thro' the *Spirit*, and are *blasphemed* in the *Spirit*; and therefore the Sin is *unpardonable*, no less on *their* Account, than on Account of the *Spirit*. St. *Jerom*, in his Comment on *Matt. xii. 32.* understands the *Blasphemy against the Son of Man*, which is capable of Forgiveness, to be no more, than a reproaching him as *He is * Man*. But, on the other side, he says, That that Person shall *never be forgiven*, who, against the clear Demonstration of Divine Power, affirms,

That Christ the Word is the Minister; and that the Works of the Holy Spirit, are the Works of Beelzebub.

Qui Christum deniq; Verbum, & opera Spiritus Sancti dicit esse Beelzebub.

* So Athan. Ep. 4. ad Serap. § 16. And Theophyl. in Loc. & in Luc. xii. 10.

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And in his Comment on Mark iii. 29. he says,

Quia non meretur
pænitentiam agere ut
recipiatur, qui Chri-
stum intelligens, prin-
cipem Dæmoniorum
esse dicebat.

For that Person is
not worthy of Re-
pentance in order to
be restored, who know-
ing who Christ is, says
he is the Prince of the
Devils.

In all which Authorities we find, partly that the *Word*, partly that the *Father*, and the *Word*, were the joynt Object with the *Holy Ghost* of the *Blasphemy* of the *Jews*; and that the Sin was *unpardonable* on Account of them all. For if the *Father* works thro' the *Son* in the *Holy Ghost*, the Demonstration of Power, as *Ambrose* has reasoned, is alike from them all; and all were affronted by the *Blasphemy* of the *Jews*, who resolved those Works, that were the genuine Fruits of the *Holy Trinity*, into an unclean Principle, or diabolical Agent. Tho' then the *Blasphemy* was in Opposition to the greatest and last Means of Conviction, to the most beneficial, as well as most powerful Works; (p. 191. of the Dr's Reply) yet, forasmuch, as those Works were not wrought by the *Spirit* alone, but by the *Father*, and the *Son* thro' the *Spirit*, as our Saviour says of the Works which He did by the *Spirit*, *hitherto my Father worketh, and I work*, John v. 17. And, forasmuch, as the *Blasphemy* consisted in saying, That it
was

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was an *unclean Spirit*, *Beelzebub*, or, the *Prince of the Devils*, which wrought in Christ, and cast out Devils, *Mark iii. 22, 30.* It follows, as has been observed before, that the Three Persons equally working the most beneficial, as well as most powerful Works, and equally affording the greatest and last Means of Conviction, were equally affected with the blasphemous Charge; and that the Sin was unpardonable, no less in respect of the Father and of the Son, than of the Holy Ghost. And here, on occasion of the Circumstances required by the Dr. to render *Blasphemy unpardonable*, namely, that it be directed against the greatest and last Means of Conviction and Amendment, p. 191. I shall observe, that the Blasphemy of the *Israelitish Woman's Son*, *Lev. xxiv. 11.* was of this sort; He had seen the Wonders of the Lord by the Hand of *Moses*, in the Land of *Egypt*, in the *Red Sea*, and in the Wilderness, till that time; He had heard God speaking from the Holy Mountain himself, and seen the Tokens of his Majesty and Power; and yet, notwithstanding these Evidences, this greatest Conviction of the Truth of his Godhead, which that Age was capable of receiving, he audaciously blasphemed Him; which was in effect to deny his Godhead, and resolve the Works, which he had hitherto seen, into another Principle than what was Divine; so that I cannot but continue

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to believe, it was a *Sin unto Death*, or *absolutely unpardonable*, tho' done against the Father. The learned Dr. says, in the same Page, " That the Texts I alledge out of the " Epistle to the *Hebrews*, and out of St. *John*, " are by almost all Divines understood, not " of a Sin absolutely unpardonable." I conceive that they, who hold the *Sin against the Holy Ghost*, Matt. xii. 31, 32. to be *absolutely unpardonable*, as the learned Dr. seems to do in his *Scripture Doctrine*, and in his Reply, p. 191. at the End; must, in Consequence thereof, if they well consider it, hold the Sin mentioned, Heb. x. 26, &c. to be *absolutely unpardonable* also. For the Crime here spoken of being Apostacy, as appears from v. 25, 39. and from the parallel Place c. vi. 6. it will follow, that *the Despise done to the Spirit of Grace*, c. x. 29. if it were a thorough Apostacy proceeding from the Heart, was a rejecting of the Spirit, and condemning of its Works as delusive, or diabolical; which is the same Malignity that rendered the *Blasphemy an unpardonable Sin*, Mark iii. 29, 30. And if the Malignity be the same in both these Crimes, we have reason to believe that they are alike *unpardonable*. But further, it is highly probable, from Acts xxvi. 11, that the *Jewish* Apostates were obliged to * *blaspheme* the Son of God, and the Power He

* *Hermas* says, That the Apostates added this to the rest of their

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He wrought by, in exprefs Terms, as the greateft Evidence they could poffibly give, that they had truly renounced him from the Bottom of their Hearts; which if they had done, and this Remark be true, there is a further Reason for underftanding the Apoftle in the ftrictest Senfe, when he fays, *It is impoffible* (for Believers) *if they fhall fall away, to renew them again unto Repentance*, c. vi. v. 4, 6. And, that *there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment*, c. x. 26, 27. But Secondly, The Sin of *Apostacy* is declared *unpardonable*, or a Sin unto Death, in the *Old Testament*; and therefore may be judged to be fuch in the *New Testament*, or, in the Epiftle to the *Hebrews*. As for Instance; the *Jews*, who had difobeyed God, and retired into *Egypt* contrary to his Word, were reprov'd by *Jeremiah* for *apostatizing* from Him, and offering up Incenfe unto other Gods, c. xlv. But this unhappy People, notwithstanding this Reproof, and that the Events had juftified the Prophet's Miffion, by answering his Predictions, inftead of repenting, obftinate-

their Sins, that they blasphemed the Name of the Lord. Nomen Domini nefandis infectati funt verbis. *Sim* 6. §. 2. And *Theoph.* ad *Autol.* fays of the *Greeks*, that they propos'd Rewards and Honours to thofe (*Chriftians*) who blasphemed God, (*Jesus Chrift, or God in Chrift*) openly. Τοῖς εὐφώνως ὑβρίζουσιν τὸ Θεόν, ἀθλα καὶ τιμὰς πᾶσαι. *Lib.* 3. p. 286, 287. Edit. Oxon.

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ly refused to submit themselves to the Authority and Will of the Spirit, speaking to them by the Prophet. They tell him, *v. 17. That they will certainly do whatsoever thing goeth forth out of their own Mouth, to burn Incense unto the Queen of Heaven, and to pour out Drink-Offerings to her.* Upon which Declaration God answers them in the following Manner by his Prophet, *v. 25. Ye will surely accomplish your Vows, and surely perform your Vows,* importing, that their Resolution was unalterable, and their Apostacy confirmed; and then passes this severe Sentence upon them, *v. 26. Behold, I have sworn by my Great Name, saith the Lord, that my Name shall no more be named in the Mouth of any Man of Judah, in all the Land of Egypt, saying, the Lord God liveth,* like that Sentence in the Revelations, *c. xxii. 11. He that is unjust, let him be unjust still: And he which is filthy, let him be filthy still;* that is, since they were resolved to forget him, he was resolved they should not remember him: And since the Divine Resolution was *immutable*, as appears from the Oath, their Conversion was *impossible*, and their Sin *unpardonable*. Jonathan also, in his Paraphrase on *Isa. lxxv. 6.* expresses the Certainty of the Punishment of such like Apostates in the following Words, *I will not prolong their Life; but I will punish them for their Sins, and deliver their Bodies to the Second Death.* See also, *v. 15. Thirdly, Some of the*

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the most ancient and eminent Writers either speak of *Apostacy* as *absolutely unpardonable*, I mean, a thorough Apostacy proceeding from the Heart: And therefore could have had no reason to have put a milder Construction on the Epistle to the *Hebrews*, had they happened to have cited it; or else, they cite this Epistle for the *unpardonable Sin*.

Hermas says,

They, who have apostatized from God for ever, — cannot return by Repentance unto Life; because they have added this to their other Crimes, that they have blasphemed the Name of the Lord. This sort of Men is allotted unto Death.

Clem. Alexandrinus alledges, *Heb. x. 26*, &c. as an Instance of Sinners to whom there is no Repentance, *Strom. Lib. 2. p. 385*. And in his Treatise, *Quis Dives*, &c. seems to allude to both the Sixth and the Tenth Chapters, when he says, that he who Sins to that Degree,

That He perfectly falls away, is entirely condemned of God.

Qui in perpetuum a Deo discesserunt — iis non est per pœnitentiam regressus ad vitam; quoniam quidem adjecerunt ad reliqua delicta sua, & nomen Domini nefandis infectati sunt Verbis. Hujusmodi homines morti sunt destinati. *Sim. 6. §. 2.*

Ὅς ὑπαννέχθαι τέ-
λεον, ἐτὶ καλεῖσθαι
παντάπασι καὶ
θεῷ. §. 39.

Ter-

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Tertullian, *Lib. de pudic. c. 19.* acknowledges the Distinction of Sins into *pardonable* and *unpardonable*, or *Sins unto Death* which are *not to be prayed for*; and cites for this purpose the Epistle of *St. John*, and of *St. Paul* to the *Hebrews*. *Origen* also, and *Theognostus*, understood Chapter the Sixth, v. 4, &c. of the Epistle to the *Hebrews*, to be meant of a Sin altogether *unpardonable*; for which, see *Athan. Epist. 4. ad Serap. §. 9, 11.* And thus much in relation to the Mind of *St. Paul*. As for *St. John*, I think no doubt can be made of the Meaning of his Words; for if *Blasphemy against the Holy Ghost*, and final *Apostasie* are *unpardonable* Sins, it is evident that there are *Sins unto Death* in the strictest Sense: And can it be thought, that the Apostle had no regard at all to these sorts of Crimes in his *Sins unto Death*? *Tertullian*, in the Place before cited, urges the Passage, we are now speaking of, as a Proof that there are Sins which *cannot be pardoned*. And *Hermas* seems plainly to allude to it, in saying of *Apostates*, * *That they are corrupted—unto Death.* † *That they are allotted unto Death.* And in calling the Sin of *Apostacy* by the Name of || *Death*. *Simil. 6. §. 2.* Which Sin he judges *unpardonable*, as I have shewn a little before. And this is not at all dif-

* * *Corrumpunturq; ad Mortem.* † *Morti sunt destinati.*
 || *Mors.*

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agreeable to the Style of the *Old Testament*, which mentions also *Sins unto Death*, that is, such as are *unpardonable*; for *Isaiah* says, c. xxii. 14. *Surely this Iniquity shall not be purged from you till ye die*; that is, as *Jonathan* paraphrases it, *till ye die the Second Death*. And *Numb.* xviii. 22. God tells the Children of *Israel*, *That they must not come nigh the Tabernacle of the Congregation, lest they bear the Sin unto Death*; as it may be rendered, לָמוּת נֶחֱסֶה ἀμαρτίαν θανάτου ἔσθ' ἔν, Sept. that is, lest they perish in their Presumption, as *Korah* did, c. xvi. 40, & xvii. 13. of whom it is said, *That he shall have no Portion in the World to come*. Tractat. de Syned. c. 11. §. 3. Vol. 4. Leg. Misc. Fourthly, The Church of *England*, in its Homily of Repentance, Part I. which may stand for the Opinion of many *Divines*, says, “ That the Apostle *St. Paul*, in the Sixth and Tenth Chapters of his Epistle to the *Hebrews*, and “ *St. Peter*, in the Second Chapter of his “ Second Epistle, speak— of the final falling away from Christ and his Gospel; “ which is a Sin against the Holy Ghost that “ shall never be forgiven, because that they “ do utterly forsake the known Truth, do “ hate Christ and his Word, they do crucify “ and mock him, (but to their utter Destruction,) and therefore fall into Desperation, and cannot repent.” If then, according to the foregoing Reasonings and Authorities,

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thorities, the Sin mentioned in the Epistle to the *Hebrews* be *absolutely unpardonable*, and it be a Sin no less against the *Son* than the *Holy Ghost*, as appears from the following Expressions, *it is impossible*—*if they shall fall away, to renew them again unto Repentance; seeing they crucifie to themselves the Son of God afresh, and put him to an open Shame, c. vi. 4, 6.* And again, *Of how much sorer Punishment*—*shall he be thought worthy, who hath troden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, c. x. 29.* It will follow, that it is * *unpardonable* on account of the *Son* as well as of the *Spirit*, being done in Opposition to the *greatest and last Means of Conviction* afforded equally by both.

MCXXXII. 2 Cor. iii. 17, 18. *The Lord is that Spirit; and where the Spirit of the Lord is, there is Liberty, &c.*

The learned Dr. begins with observing, p. 192. “ That the Gospel, by way of Emi-
“ nence, is styled *the Ministration of the Spi-*
“ *rit*, upon account of the *Holy Ghost* that
“ was poured forth upon the Apostles at
“ *Pentecost*; and from that Consideration

* *There remaineth no more Sacrifice for Sins; but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries, c. x. 26, 27.*

“ (that

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“ (that is, as it is *the Ministration of the Spirit,*) he says, the Apostle, thro’ the whole Chapter, magnifies the Doctrine of Christ, as being more clear and plain, more powerful and efficacious, more illustrious and glorious, than the Law of *Moses.*” For if the Law be called *the Ministration of Death, or Condemnation,* because it * convinces Men of Sin, and condemns them for it, but affords no help to get rid of their Sin: The Gospel may be well called † *the Ministration of the Spirit,* because, at the Beginning of that Dispensation, *the Spirit* was † communicated by Christ to his Apostles on the Day of *Pentecost,* and is still communicated to such who believe, and are baptized into Him; and therefore they, who communicate it, are called *the Ministers of the Spirit,* v. 6. If then one of the Advantages of the Gospel above the Law be on account of the *Holy Ghost,* or quickening Spirit, communicated to the Faithful: And if the Gospel in this Chapter be opposed to the Law in respect of this Advantage more than any other, as is evident to the Reader: It will follow, that the *Holy Ghost* is the Advantage principally regarded in the Opposition between the Law and the Gospel; as I have

* Οὐτὸ δὲ (νόμος) ἔκλειπεν ἐπὶ τῇ, καὶ τῇ ἀμαρτίας λειτουργοῦν. Chryl. † † Ἡ γὰρ καινὴ διαθήκη — πνεῦμα ἐχορήγει — διότι ἐστὶν, ἡ διακονία τοῦ πνεύματος. Chrysost. in v. 7.

already

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already shewn in my first Answer, and shall further shew in that which follows. *Ver. 3.* It is said, *Ye are—the Epistle of Christ—written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in fleshy Tables of the Heart.* The Apostle in this Branch of the Opposition, gives us to understand, that the *Holy Ghost*, by influencing the Hearts of the Believers, enables them to perform the Duties of both the Tables; which is a Benefit peculiar to the Evangelical Dispensation, or New Covenant, in which God declares, *He will put his Law in their inward Parts, and write it in their Hearts,* Jer. xxxi. 33. that is, by his Spirit, as Ezekiel expresses it, *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them,* c. xxxvi. 27. Now if the learned Dr. means, p. 193, by *the Power and Efficacy of the Gospel*, in his Comment on this Place, *the Power and Efficacy of the Holy Ghost* communicated to us in the Gospel Dispensation, by which we discern, and assent to, the Truths of the Gospel, and perform its Obligations: And if he means, that *that, which is imprinted inwardly in the very Heart and Soul it self*, is imprinted by the *Holy Ghost* mentioned in the Text: His Comment comes up to the Mind of the Apostle, tho' he says nothing expressly concerning the Spirit; and we are agreed, that the *Holy Ghost*, or Third Person in the Trinity, is meant

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meant in this Place. Which is also the Mind of *Irenaus*, who so understands it, *Lib. 5. c. 13. p. 420.*

The Apostle, *v. 6.* pursuing the same Opposition, says, God *hath made us able Ministers of the New Testament, not of the * Letter, but of the † Spirit: For the Letter killeth, but the Spirit giveth Life.* That is, they were not like *Moses*, who gave a Law written upon Stone, and upon Parchment, (which cursed the Transgressors) without giving them the *Spirit* as a Help to perform it; but they communicated the *Spirit* as well as the Rule, that what they spake, or wrote, the Hearers might comprehend, assent to, and practise by the *Spirit* in them. The Dr. in his Comment on the Place, says nothing of the *Spirit* as a Person, but seems to paraphrase it by *Spiritual Precepts*; and the Expression, *the Spirit giveth Life*, by the Gospel teaches us the way to *Eternal Life*, which, I conceive, is underinterpreting the Text. *Tertullian* understands the *Spirit* in this Place to be the *Holy Ghost* properly so called, *Adv. Marcion. Lib. 5. c. 11.* From *v. 7.* to *v. 12.* the Apostle proceeds to shew the different Effects of the Power of God upon the Subjects of both these OEconomies. In the *First*, the Law was *external*; and the Obedience paid to it was

*† 'Ου γὰρ πνεῦμα ἐκρίμνε Μαυσῶς, ἀλλὰ γεγραμμένα, ἡμεῖς δὲ ὁπσιεύομεν πνεῦμα διδόναι. Chrysost.

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an *external* Obedience in Comparison of that, which was wrought in the Heart by the *Holy Ghost*, in the *Gospel Dispensation*: And therefore *the Glory of the First*, in the Face of *Moses*, was an *external Glory*, affecting the Body, and of a short Continuance like the Body it self, and not to be extended beyond that *OEconomy*. But in the *Second*, where *the Spirit of God* influences the Heart, and is always present with the faithful Christian to perfect his Obedience; where the Rule is *inward, spiritual, and eternal*, and the Person, regenerated by *the Holy Ghost*, is himself *eternal*; there the *Glory* wrought by the *Spirit of God*, which is * *the Spirit of Glory*, is an *inward Glory* rooted in the Soul, no less than an *outward* one illustrating the Body: It is of an eternal Duration like the Soul it self, and as much superiour in Degree of Brightness to the *First Glory*, as the Dispensation of *the Spirit* is superiour in Power to that of *the Letter*. V. 13, 14, 15. He describes, as the Dr. observes, the Blindness of the *Jews* in not seeing thro' the Types and Figures of the *Old Testament*, which *Vail of Blindness* is done away in *Christ*; that is, by the *Holy Ghost* given by *Christ*: Which will entirely remove away the Blindness from their Hearts, and make them clearly see, that *Jesus Christ* is the *End* of their Law.

* Τὸ τὸ ἁγίου πνεῦμα, 1 Pet. iv. 14.

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V. 16. Nevertheless, when it shall turn to the Lord, the Vail shall be taken away, that is, when the Heart, or Understanding, and Will, shall submit to the Convictions and Impressions of God's Holy Spirit, so as to believe in Christ, be baptized into his Name, and receive, by Imposition of Hands, the Measure of the Spirit allotted to the Church in its present Circumstances: Then shall the Vail be taken away, and they shall discern that, according to the Types and Figures of the Law, the Glory of the Spirit, or the Spirit of Glory, was to rest upon Christ, or upon the human Nature of the Son of God, thro' the sufferings of the Cross; and does rest upon him, and is manifested in him to all Eternity; and that the End of his coming and conversing in the World, was to obtain this Glory in his own Humanity, to purchase it for others, and to put them in Possession of it when their Obedience should be accomplished. The learned Dr. indeed, p. 194. understands the Lord, v. 16. to be Christ; but it appears from v. 17. that He is the Spirit: Tho' it is true, that he, who turns to the Lord the Spirit, turns unto Christ, the Spirit leading him to Christ. But then he must first come to the Spirit, or open his Heart to its first Impressions, that it may bring him unto Christ; who, in return, will pour upon him the Spirit in larger Measure, than he had it before: For the Father

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and the *Son* convert Sinners, and bring them to themselves, by the Means of the *Spirit* operating upon their Hearts.

V. 17. Now the Lord is that Spirit, that is, the Lord, to whom the *Hearts* of the *Jews* are to turn, or to whose Convictions and Impressions their Understandings and Wills are to submit themselves, is that Spirit, of whom the Apostle had been speaking from the Beginning of the Chapter; and who has been already shewn to be the *Holy Ghost*. And this is the joynt Sentiment of the following Writers, *Athanas.* *Epist. 1. ad Serap. §. 6. de Trinit. & Spiritu Sancto. §. 17.* tho' he interprets it of the Son, *Orat. 1. cont. Ar. §. 11. Basil. de Spirit. Sancto. c. 21. Greg. Nyssen. cont. Eunom. Orat. 6. p. 186. Chrysost. & Theodorit. in Loc.* The learned Dr. interprets it thus, p. 195. "This Lord, even Christ, is that Spirit which the Apostle had been speaking of thro' the whole Chapter." But if the Dr. by Lord and Christ, means a Divine Person, and if the Spirit be the *Holy Ghost*, as appears before; the Dr. in asserting Christ to be the Spirit, does, in effect, fall into that Confusion of Persons, which he endeavours to charge upon others: For I know no one Instance in the Sacred Writings, in which the Son is called the Spirit of the *Living God*, as the Spirit is in this Chapter, *v. 3.* Christ, indeed, as He was the last Adam, or the Son of Man, born of a Virgin, was made a quickening

ing Spirit, 1 Cor. xv. 45. but it was by receiving the Fulness of the Spirit, Isa. xi. 2. John iii. 34. in Opposition to Adam, who wanted that Fulness. The Spirit also is said to speak in Christ, Rev. ii, & iii. because the Holy Ghost, who wrought by his Hands, Matt. xii. 28. spake by his Lips, Isa. lxi. 1. Luke iv. 18. but in no Place is the Word said to be the Spirit, or the Holy Ghost. If the Dr. does not mean a Person by Lord, Christ, and the Spirit: But that they are the Gospel, or Doctrine of Christ, the End, Design, final Intent, or full Meaning and Signification of the Law, as he expresses himself in the same Page, I think there is but little need of Reasoning to shew, that this falls short of the Mind of the Apostle. For let us put any of these synonymous Terms in the Place of the Spirit, and see how it will run in the Context of the Epistle; as for Instance, let the following Words, *Ye are—the Epistle of Christ—written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, &c.* Be read thus, *Ye are the Epistle of Christ, written not with Ink, but with the Design of the Law of the Living God.* Such a Style, I dare say, would appear harsh and uncommon to the Reader; but if we understand the Spirit to be the Holy Ghost, the Sense is easie, and the whole is an Allusion to an Epistle written with Pen and Ink, and to the first Covenant written upon Stone; that is, the Heart An-

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swers to the *Parchment* that is written upon, and to the *Tables of Stone*; and the *Spirit of the Living God*, writing upon the *Heart*, Answers to the *Pen and Ink* of the Person writing, and to the *Finger of God* writing upon the *Stone*, *Exod. xxxi. 18.* for the *Spirit* is called the *Finger of God* in *Luke xi. 20.* compared with *Matt. xii. 28.* whence it appears, that the *End and Design of the Law*, which is the *Gospel of Christ*, is the thing written on the *Heart*, not the *Spirit* writing: Now the Thing written, differs from the *Spirit* writing it; the *Spirit* therefore is not the *End and Design of the Law*, as it stands for the *Gospel of Christ*, or the Thing written: But is the *Divine Agent*, or *Principle*, that enlightens the *Heart*, and gives it the *Knowledge of the Gospel of Christ*, which is the *End of the Law*,

And where the Spirit of the Lord is, there is Liberty, that is, where the *Spirit of the Lord*, or of *God the Father*, enlightens the *Understanding*, and disposes the *Will* to comply with its *Dictates*; there the Person is free from *Ignorance*, *Error*, and *Sin*. For it is the *Paraclete*, the *Spirit of Truth*, a *Divine Person* distinct from the *Father*, and the *Son*, that guides us into all *Truth*, *John xvi. 13.* 1 *John ii. 27.* making us to confess, *That Jesus is the Lord*: Or, *That Jesus Christ is come in the Flesh.* 1 *Cor. xii. 3.* 1 *John iv. 2.* Which *Truth* manifested by the *Spirit* makes

us free, John viii. 32. It is evident then, that where the Spirit of the Lord is, there is the Manifestation of the Truth; and where the Manifestation of the Truth is, there is Liberty. But then the Spirit is not the Manifestation of the Truth, as the Dr's Comment supposes, p. 195. but is the Cause of it; so that Liberty argues a Manifestation of the Truth: And the Manifestation of the Truth, the Presence of the Spirit manifesting it, which is the Spirit of the Lord, a Divine Person.

V. 18. But we all with open Face beholding as in a Glass the Glory of the Lord. This is spoken in Opposition to the unbelieving Israelites, who, by Reason of the Vail of Ignorance upon their Hearts, could not discern Jesus Christ to be the End of their Law. But we Believers, says he, having the Vail of Ignorance and Error removed from our Hearts by the Holy Ghost enlightning them, do behold, in the * Glass of the † Law, or in the Types and Figures of it, that not only the Sufferings of Christ were represented in it, but also the End of those Sufferings, the Manifestation of the Glory of the Lord in the Face of Jesus Christ, or the Manifestation of the || Glory of the Spirit in the Humanity of Christ perfected thro' Sufferings; the Know-

* Thus the Christian Law is compared to a Glass, James i. 23, 25.

† Ανακαλυμμένῳ προσώπῳ ὅ ἐν τοῖς κεκρυμμένοις νοήμασι καὶ τὰ γέγραμματα δόξαν ἔχεις ὡς περὶ κατοπτρίζεται. Orig. contr. Cell. Lib. 5. p. 271.

|| Τὴν (δόξαν) τοῦ πνεύματος. Chrysost.

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ledge of which *Glory in the Face of Christ*, being founded upon the Scriptures, is improved into *Vision*, by our obtaining thro' the Spirit a Lot or Portion in *the same Glory*. The learned Dr. understands, by *the Glory of the Lord*, p. 197. "The clear and glorious Manifestation of the Will of God by the Gospel." For the Proof of which he cites several Scripture Passages. But tho' *the Will of God be clearly and gloriously manifested by the Gospel*, yet does not this Interpretation seem to come up to the Mind of the Apostle; First, Because the Scripture Passages brought by the Dr. prove more than his Interpretation amounts to, and relate either to the Brightness and *Glory* of the Humanity of Christ: Or, to that Portion of *Glory*, which the Saints shall enjoy under Christ their Head, in the Kingdom of Heaven. Thus Rom. ix. 23. *The * Riches of his Glory* is, as the Context shews, that *Fulness of Glory, unto which he had afore prepared the Vessels of Mercy*, by Tryals and Afflictions; for God has determined, *in bringing many Sons unto Glory*, to make them perfect, like their Great Captain, thro' *Sufferings*, Heb. ii. 10. Rom. viii. 17. In like manner are we to interpret, *The Riches † of the Glory of this Mystery among the*

* *Divitiæ autem Gloriæ sunt dignitas multiplex præparata credentibus* Ambros. *In Loc.* † "Οτι τὰ ἔθνη—τὰ Χεῖρῶν κοινωθήσεται τῇ δόξης· πᾶς γὰρ δόξης ἡ φιλοπρωΐαν ἡ δόξης ἐκδέχεται. Theod. *in Loc.*

Gentiles,

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Gentiles, Col. i. 27. *The Mystery* is the Word of God, v. 25, 26. *The Mystery among the Gentiles*, is the Word of God relating to the Salvation of the *Gentiles*, that they should be co-heirs with the *Jews*, Ephes. iii. 3, 6. which was concealed from the World until that time, *ibid.* v. 5. Coloss. i. 26. *The Riches of the Glory* is *Christ*; for so the Verse goes on, *which is * Christ in you, the Hope of Glory*. That is, God would have the Saints, or the Holy Apostles and Prophets among the *Jews*, Ephes. iii. 5. who were ignorant of the Salvation of the *Gentiles*, Acts x. 45. xi. 2, 3, 18. know, that the *Gentiles* had an Interest in the Gospel no less than they: That it was to be preached to the *Gentiles*, to the End that they also might believe in *Christ*, in whom *the Riches of Glory*, and *the Fulness of the Godhead dwells*, c. ii. v. 9. And from whom † the *Spirit of Glory* was to be derived to them, no less than to the *Jews*, according to John xvii. 20, 22, 24. And therefore He is called the || *Hope of Glory*, because that *Glory*, which Believers *hope* for, is to be derived from him as the Head of the Church, and as the Fountain of Honour and *Glory* to its Members. So that the *Mystery*, or the *Gospel* preached to the *Gentiles*, is not, as the

* † Ὁ δεσπότης Χριστὸς ἐκείνης ὑμᾶς ἀξιώσει τῇ δόξης.
Theod. in Iac. || Ἐλπίδα γὰρ δόξης τῇ προσδοκωμένῃ
ἐκάλεισε δόξαν. Ibid.

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Dr. imagines, the *Riches of the Glory*, but the Means that lead or direct them to that *Glory*; and the *Knowledge* or *Contemplation of the Glory of God*, or of the *Riches of God's Glory*, in the *Face of Jesus Christ*, and the *Enjoyment* of it afterwards, when *Knowledge* shall be consummated, and end in *Vision*, is the End and Result of promulging the *Gospel*, or the Means of Salvation to the *Gentile Nations*. The Citation out of *John i. 14.* *The Glory as of the only begotten of the Father, full of Grace and Truth*, relates to the *Glory of the Word in the Humanity of Christ*, which the Apostles either *spiritually discerned* by the Operation of the *Holy Ghost*, as * *Eusebius* seems to understand it: Or saw at his *Transfiguration* upon the Mount: Or were convinced of by its † *Effects*, as St. *John* says, *c. ii. 11.* *This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his Glory.* And the Passage out of *2 Cor. iv. 4.* should be rendered thus, *Lest the Light of the Gospel of the Glory of Christ, who is the Image of God, should shine unto them*, that is, as it is explained, *v. 6.* *Of the Glory of God in the Face of Jesus Christ*; the *Knowledge of which Glory is obtained by the Gospel*. So that this belongs to the *Glory of God the Father*, manifested in the *Humanity of the Son*: Who, as

* De Eccles. Theol. Lib. i. p. 85.
in Loc.

† See Theophyl.

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He is the *Word*, is the *Image* of the Father; for the *Glory* of the Father thro' the *Word* in the *Holy Ghost*, is manifested in the *Humanity* of Christ. The Words of the 6th Verse I will paraphrase thus, *God, who* (at the Creation) *commanded the Light* (this visible Light) *to shine out of Darkness*, hath (in order to redeem us out of Spiritual Darkness) *shined in our Hearts* (by the Light of his *Holy Spirit*) *to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*, that is, that in the Light of the *Spirit* we might have an intellectual View of the *Glory of God*; which the *Humanity* of Christ is filled with thro' *Sufferings*: And be assured, that by the same Means, we our selves also may attain to a Portion of the same *Glory*.

The second Reason, why I believe that *the Glory of the Lord* imports more, than *the clear and glorious Manifestation of the Will of God by the Gospel*, is, that *the beholding with the Face unveiled the Glory of the Lord*, is made to answer *Moses's* beholding the *Lord* with the *Face unveiled*; and is opposed to the *Israelites* beholding the *Glory of the Lord* in the *Face of Moses* thro' a Vail. As then *Moses* beheld the real and true *Glory of the Lord*, or the visible Brightness that indicated his Presence: And as this real *Glory* and visible Brightness reflected from, or shining in the *Face of Moses*, was *veiled* from the *Jews*: So *the Glory of the Lord*, mentioned by the Apostle,

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stle, can be nothing less than the real and true *Glory of God*, or than the visible Brightness indicating his Presence; for the Comparison is made between the Law and the Gospel, to shew the Advantages of the latter above those of the former: To instruct the Reader, that the *Glory* of the one is more excellent and durable than that of the other; and therefore, if the *Glory* of the Law be the *visible Glory* of the Divine Presence, or that which resulted from it, the *Glory* of the Gospel can be nothing less than a *visible Glory*, or bright Indication of the Divine Presence. So that the Meaning is, that by the Light of the *Holy Ghost*, we both see in the Types and Figures of the *Law*, and are convinced thro' the Gospel, that *the Glory of the Lord* was intended to rest, and does really rest in the Person of Christ thro' the Sufferings of the Cross; by means of which Conviction we contemplate thro' Faith this *Divine Glory*: And by the Power of the Spirit, and Perseverance in well doing, attain at last to such *Purity of Heart*, as to *see him as He is*, Matt. v. 8. John iii. 2. and shine our selves in the same *Glory*.

*Are changed into the * same Image*, are now, thro' the Contemplation of Faith accompanied with Obedience, gradually *changed*, and

* Οὐ μόνον ὁρᾶμεν εἰς τὸ δοῦν τὸ θεῖον, ἀλλὰ καὶ ἐκείθεν δεχόμεθα πᾶσα ἀγαθὴν. Chrysost. in Loc. See also Theodorit. shall

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shall hereafter be fully changed, by the Power of the *Holy Ghost*, into the same Image, when He shall change the Body of our Humility, that it may be fashioned like to the Body of his Glory, Phil. iii. 21. This change, I say, is begun now after an invisible manner, the Spirit of Glory actually resting upon us, 1 Pet. iv. 14. but shall be fully compleated in a future State, when, according to our Saviour's Petition, John xvii. 24. *We shall be with him where He is, that we may behold his Glory which God hath given Him.* For the Glory, which God gave Him, He hath given us, ver. 22. And when, according to St. John, 1 Epist. iii. 2. *We shall be like him at his Appearance, because we shall see him as He is.*

From Glory to Glory, that is, gradually from lesser Degrees of Glory in the Flesh, to the last Degree of Glory at the Resurrection; from the lesser Communications of the Spirit of Glory now, to the full Communication of it at Christ's second coming.

Even as by the Lord the Spirit. This gradual, and finally compleat Change, is wrought in us by the Spirit of Glory, or by the Holy Ghost * the Lord, who rests originally in the Humanity of Christ, and is derived from Him to every Believer.

P. 201. The learned Dr. makes some Objections to the Interpretation I give in my

* Ὁ Θεὸς πᾶς καὶ ἐν ἡμῶν τὸ πνεῦμα Κύριον καλεῖ. Chrysost.
See also Theodor. in Loc.

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first Answer, and says, "That the Word
 " *Lord*, v. 17. cannot possibly signify the
 " *Holy Ghost*, which, he thinks, is very evi-
 " dent from the following Considerations."

First, "The whole Scope and Connection
 " of the Apostle's Discourse from the Begin-
 " ning of the Chapter to the End, is very
 " clear, natural, and elegant, according to
 " the Explication he has given of it——
 " Whereas, according to mine, the whole
 " is made intricate and obscure." Which
 I leave to the Judgment of the Readers ;
 some of whom perhaps may be of a differ-
 ent Opinion, and think the Interpretation
 I give to be more agreeable to the Mind of
 the Apostle, and the Analogy of Scripture,
 which is the Rule of interpreting, than that
 of the Dr.

The *Second* Consideration, which must be
 examined into, is, "That the Context im-
 " mediately going before, and following,
 " necessarily determines the word, *Lord*,
 " in the 17th Verse, to signify Christ." His Reasons are, "That, v. 14. the *Vail* of
 " Ignorance is done away in Christ. That,
 " v. 16. to turn to the Lord that the *Vail* may
 " be taken away, evidently means, being con-
 " verted to Christ. That therefore, v. 17.
 " it is most manifest, that the word, *Lord*,
 " must mean that very same Lord, who
 " is spoken of in the 16th Verse; and
 " who, in the 14th Verse, is expressly called
 " *Christ*."

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"Christ." Thus far the Dr. And I readily grant, that the Lord, v. 17. is the same with the Lord, v. 16. but deny him to be the Person, who, in the 14th Verse, is expressly called Christ. For the Meaning of the Words, which Vail is done away in Christ, v. 14. is this, That it is done away by the Spirit given us by Christ, and working in us the Faith of Christ. Which Spirit, as I have observed before, is sent for this purpose to guide us into all Truth, John xvi. 13. and bring us unto Christ, by working in us the Faith and Love of his Name; the Father and the Son converting us by the Spirit, and the Spirit leading us to the Father and the Son. And therefore, v. 3. we are called the Epistle of Christ, because our Hearts are written upon, that is, enlightened and influenced by the Spirit * of Christ, or, of the Living God, which is the Holy Ghost. Agreeable to which Doctrine are the following Words, v. 16. That when the Heart shall turn to the Lord, that is, when it shall submit to the Convictions and Impressions of God's Holy Spirit, the Vail of Ignorance shall be taken away, that is, done away by the Spirit of Christ, or Holy Ghost; so that Men shall believe and confess, in the Light of the Spirit, that Jesus Christ is the Son of God perfected, or glorified thro' Sufferings. For turning to the Lord in its immediate Sense, cannot be turning to Christ; because, in the

* 1 Pet. i. 11.

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next Verse, the *Lord* is declared to be *that Spirit*, which the Apostle had been speaking of, and which appears from v. 3. to be *the Holy Ghost*: Tho' fecondarily and consequentially it is *turning to Christ*; because, in turning to the *Spirit*, we turn to *Christ*, to whom the *Spirit* leads us. And the Truth of this Explication will appear more evident, if we place the Words of the 16th and 17th Verses after the following Manner, *Nevertheless, when the Heart shall turn to the Lord, which is that Spirit, (or, the Spirit of the Living God, v. 3. of which he had been speaking in the former Part of the Chapter) the Vail shall be taken away.* Which shews, that the Term *Lord* relates to the *Spirit*, or *Holy Ghost*: And teaches us after what manner *the Vail is done away in Christ*, namely, by *turning to the Holy Ghost, or Spirit of Christ*. The Dr. adds one further Reason against my Interpretation, which is, if the Word *Lord*, in the foregoing Words, v. 16, 17. signifies *the Holy Ghost*, then *the Spirit of the Lord* would be much the same with *the Spirit of the Holy Ghost*; or, *the Spirit of the Spirit itself*. That is, because the *Lord* signifies the *Holy Ghost* in the Two preceding Sentences, it must signify *the Holy Ghost* in the Third also. But the Truth is this, the Term *Lord*, like the Term * *God*, is to be understood of dif-

* See N. 538.

ferent Persons according to the Circumstances of the Context; so that in the Two first Sentences, it signifies the *Holy Ghost*, and in the Third, *God the Father*.

The *Third* Consideration is, that the *Holy Ghost* is never called *Lord* in the *Old* and *New Testament*. But this is what I have been endeavouring to prove from the *Old Testament*, under N. 1056. in my First, and this Second Answer; and from the *New Testament*, under this present Article. With what Success let the Reader judge.

MCCXI. Matt. xxviii. 19. *Baptising them in the Name of the Father, and of the Son, and of the Holy Ghost.*

The learned Dr. p. 205. says, "That to be baptized *into the Name of the Father, and of the Son, and of the Holy Ghost*, is to be baptized into the Profession of our Belief." But, I conceive, this Account to be too general, and that the Words rather mean, that the baptized Persons were taken thro' Baptism into a Communion with the *Father, Son, and Holy Ghost*, (1 John i. 3.) in whom they had professed their Belief before; that is, they received thro' Baptism a real, quickening, and regenerating Power, from the joynt Influence of the *Father, Son, and Holy Ghost*, which is called their *Name*; by which *Power, or Name*, the Divine Image

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impaired thro' Sin was restored in them, and their Natural Powers perfected and assisted to conform the Man in all his Operations to the Divine Will, *Phil. ii. 13.* that the Father thro' the Son in the Holy Ghost might be all in all, *1 Cor. xv. 28. Ephes. i. 23. Col. iii. 11.* or, as Christ himself expresses it, *I in them, and thou in me, that they may be made perfect in one, John xvii. 23.* For that Name signifies Power, I have already shewn N. 597. from *Acts iv. 7. iii. 16.* And this Name, or Power of the Trinity, I conceive, is the Cause of that, which is called by our Church, *the inward and spiritual Grace of Baptism, namely, a Death unto Sin, and a new Birth unto Righteousness.* As for the Latin Sentence of C. *Alexandrinus*, I think, it is of some Authority, till it can be proved to be *spurious*, or a *bad Translation.*

MCCXLVIII. I John v. 7. *For there are Three that bear Record in Heaven: The Father, the Word, and the Holy Ghost; and these Three are One.*

The learned Dr. has these Words, p. 207.
 “ How the Mistake arose concerning *Stephen's* Manuscripts, I have shewn at large
 “ in my *Letter* to Dr. *Wells*, p. 43. and Dr.
 “ *Mills* himself fully acknowledges it in his
 “ *Prolegomena*, p. 117.” What Dr. *Mills* acknowledges, by way of Mistake, in his *Prolegomena*,

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legomena, is no more than this: That whereas *Robert Stephens* had collated the Text of the *New Testament* with *Fifteen* Manuscripts, and had noted *Seven* of them in the Margin, in which the Terms, *ἐν τῷ ἁγίῳ*, were wanting to the *Seventh* Verse of the 5th Chapter of the First Epistle of St. *John*: He thence inferred, that the other *Eight* Manuscripts had the *Seventh* Verse with those Words in it; when, indeed, those *Seven*, noted in the Margin, were the only Manuscripts that had the Epistle of St. *John*. In which Words there is no Acknowledgment of a Mistake made in relation to the Texts being found in the *Seven* Manuscripts: But in relation to his Opinion, that it was *entire* in the other *Eight*. The Dr. in his *Letter* to Dr. *Wells*, is of Opinion, that *ἐν τῷ ἁγίῳ* stands for the remaining Part of the *Seventh* Verse, and the Beginning of the *Eighth*: So that the Reference to the *Seven* Manuscripts is to shew, that *the Testimony of the Father, the Word, and the Holy Ghost*, was wanting in them. But this Conjecture of the Dr. is contrary, *First*, to the printed Copy, which separates *ἐν τῷ ἁγίῳ* from the rest of the Text by two Semicircles, as an Indication, that this Part of the Verse only, and no more, was wanting in the Manuscripts; whereas otherwise the Second Semicircle must have been placed near the Middle of the *Eighth* Verse. *Secondly*, It is contrary to a Marginal Note in a *La-*

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tin Edition of the Bible, by Robert Stephens, Anno 1545. in which the triple Testimony of the Father, Word, and Holy Ghost, is left out, and the Reading is thus; *Quoniam tres sunt qui Testimonium dant, Spiritus, & Aqua, & Sanguis, & hi tres unum sunt*: Upon which Reading, after *Quoniam, &c.* (which stands for, *Quoniam tres sunt qui Testimonium dant*, found in the Text :) He adds in the Margin, *Pater, Verbum, & Spiritus Sanctus, & hi tres unum sunt, & tres sunt qui Testimonium dant in terrâ, Spiritus, &c. sic legunt quædam exemplaria Græca.* In which Words, as he affirms, that the threefold Testimony of Father, Word, and Holy Ghost, was found in some *Greek Manuscripts*: So does he give you the Reading in such a Manner, as shews, that ἐν τῷ ἑαυτῷ, and that only, was left out in the Seventh Verse; for we need not doubt but that these very Manuscripts were a Part of those, which he afterwards used in his Greek Editions, this Latin one being published but a Year before the First of the Greek ones. Whether, indeed, he had all the Seven Manuscripts at this time is uncertain; but, I think, no doubt can be made but he had the Four out of the French King's Library. Thirdly, It is contrary to the Remarks of Beza, in his Edition of the Testament, printed by Robert Stephens himself, Anno 1556. who says of the Seventh Verse in general, *Legit Hieronymus,*

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ymus, legit Erasmus in Britannico Codice & in Complutensi Editione, legimus & nos in nonnullis Roberti nostri veteribus libris. Non convenit tamen in omnibus inter istos codices, nam Britannicus legit sine Articulis Παῖς, Ἄγιος, & πνεῦμα, in nostris vero legebantur Articuli, & præterea etiam additum erat Sancti Epitheton Spiritui, ut ab eo distingueretur, cujus fit mentio in sequenti versiculo, quiq; in terrâ collocatur. Where he affirms, that he read the Seventh Verse himself in some ancient Books of Robert Stephens, that is, Greek Books, because the Greek Articles were found in them before Παῖς, Ἄγιος, &c. Which ancient Greek Books could be no other than Manuscripts, because no Printed Copies, at that time, could be called ancient, the First of them, which was the Complutensian, being no more than about Forty-two Years old. And the same Beza, in his Note upon ἐν τῷ ἑξαυτῷ, says, *Hoc deerat in septem vetustis codicibus, the same without doubt with the ancient Books of Robert Stephens, in which he himself had read the Seventh Verse; so that it is evident, that not the Testimony of the Father, the Word, and the Holy Ghost, but this Part only, namely, ἐν τῷ ἑξαυτῷ, was wanting in the Seven Manuscripts of Stephen's.* And, indeed, had Beza been mistaken in this particular, Robert, who printed the Testament, and the Notes of Beza, would, doubtless, have set him right.

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The learned Dr. says in the same Page, "That *Erasmus* himself, who is the only Person that mentions the *British* Manuscript, declares, at the same time, that he did not believe there was any such Thing." What *Erasmus* declares, in his Notes upon the Place, is this, That he suspected the *British* Manuscript *was corrected by the Latin Copies, ad nostros esse correctum*; but not a Word of his disbelieving there was any such Manuscript. In his Apology to *Stunica* he says much the same, That he suspected *ad Latinorum Codices fuisse castigatum*; but this was all. And in his *Responsio de Trinit.* he calls it, *Codex Recentior*; but says no more. Neither, indeed, can I believe, till I see it proved, that *Erasmus* could have been, either so *unsincere* as to insert a Passage upon the pretended Authority of a Manuscript, which he did not think was in being, that is, upon no Authority at all; or, so *weak*, as to own, at the same time, that there was no such Authority.

In Answer to p. 210. I must observe, that the Words cited by the Dr. out of my first Answer, p. 137. are not a Concession, that the Text was never found in any *Greek* Manuscripts; but a Repetition of the Dr's Words used, N. 1248. of the *Scripture-Docctrine*. By which, and what follows, I gave the Reader to understand, that since the Dr. was pleased to declare, that this
Passage

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Passage does not certainly appear to have been found in the Text of any Greek Manuscript (in his Opinion,) it ought as freely to be declared, that it appears to have been found in the *African* Copies. For, as I verily believe that *St. Cyprian* referred to the foregoing Passage, when he said, *It * was written of the Father, and of the Son, and of the Holy Ghost; and these Three are One*: So in Consequence of such a Perswasion, I must believe also that there were *Greek* Copies, that had the Passage in them; since, if *St. Cyprian* took it from the *Greek*, the Thing is granted; if from the *Latin*, it is hard to tell, how it should get into the *Latin* Copies, if it had never been in the *Greek*. For I have little Opinion of that Solution of the Difficulty, which refers the Words of *St. Cyprian* to the *Eighth* Verse, notwithstanding the Authority of *Facundus*: For the Understanding of which Matter, I desire the Reader to consult the learned Dissertation of the judicious *Dr. Mills*.

I had said, that the Testimony of the Three Divine Persons *appears to have been found in the old Latin Version, that was used in the African Church*. The learned *Dr.* tells me, *p. 210*. "That *Dr. Mills* shews, that "the old *Latin* Version had it not." This was, indeed, that Critic's Opinion; but

* De Patre, & Filio, & Spiritu Sancto Scriptum est: Et hi tres unum sunt. *De Unit. Eccles.*

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might not some of the *African* Copies have this Amendment? The same Dr. *Mills*, who thinks, that the *Italic* Version had it not from the Beginning, is yet of Opinion, p. 743, col. 2. p. 746. col. 2. p. 748. col. 2. that those eminent Writers, *Tertullian* and *Cyprian*, corrected their Copies by *Greek* Originals; and that some few Transcripts of those corrected Copies were publickly used in that very Age in some of their Churches. And in his *Prolegomena*, p. 59, 60. he tells us from St. *Austin*, that the *African* Church had several *Latin* Versions besides the *Italic*, from the very Beginning; whereof some were made from compleat Originals, and had the *Testimony of the Three Divine Persons*: And that *Tertullian* made use of One of these Copies. But after all, it is not improbable, that the *Italic* Version was originally as perfect, as the Dr. supposes the *Greek* Text was; that the Passage in Dispute might as easily have been dropt out of most of the Copies after the same Manner, as it is supposed to have been dropt, by that learned Critic, out of the greater Part of the *Greek* Originals; and some of those Copies, which remained perfect, might have come to the Hands of these *African* Fathers. But I shall refer the Reader for further Information to the *Notes* and *Remarks* of the learned Dr. *Mills*, who has examined into this Matter with great Accuracy, and also
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to the Writings of the learned Bishop Bull for ancient Testimonies concerning the *Trinity of Persons in Unity of Nature*. What I shall do further, is to conclude this Article with Two or Three Authorities of great Weight for the *Divinity of the Spirit*, and the forementioned *Unity*. Origen, in his Comment * upon the *Psalms* not yet published, uses a Reasoning that infers the *Divinity of the Spirit*. I will put down his Words, and make my Observations afterwards.

On *Psal.* cxlvii. 13. he has the following Expression,

A right Faith in the *Adorable* and *Holy Trinity*.

Καὶ ἡ ἐρδὴ πῖσις δὲ
προσκυντῆς † καὶ ἀγίας
τετραδῶ.

And on *Psal.* lxxii. 5, 7. the following,

You may say, that Men also were at peace with God. For in the Days of Christ the Blessed Trinity was worthily and righteously worshipped.

* Εἰσὶς ἂν εἰρήνην καὶ
† † ἀνθρώπων πρὸς
θεόν. Ἐν ταῖς ἡμέραις τοῦ
Χριστοῦ ἡ μακαρία τε-
τρας ἀγίως καὶ δικαίως προ-
σκυνήθη.

And in his Comment on *Psal.* xcvi. 7. he supposes nothing is *adorable*, προσκυνητὸν, that is not *God*. The Words are these;

* Vid. MS. Baroc. St. John, p. 124. Edit. Huet. τετραδῶ.

† Note, In his Commentary on he has the Terms, προσκυντῆς

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Τὸ γλυπτὸν ἥτοι διὰ
τὸ φύσιν προσκυνητὸν, ἢ
διὰ τὸ σχῆμα. Καὶ εἰ
μὲν διὰ τὸ φύσιν προσ-
κυνητὸν, λεγέτωσαν, διὰ
τὴν μὴ πάντες οἱ λίθοι
προσκυνητοί· εἰ δὲ διὰ
τὸ γλυπτὸν, τὸ σχῆμα
προσκυνητὸν, καὶ ἔχῃ ἡ
φύσις. Ἀλλὰ πᾶν σχῆ-
μα σώματι θεοῦ δέεται
πρὸς τὸ εἶναι, ὁ δὲ θεὸς
ἐδωκὸς χρῆται πρὸς τὸ
εἶναι. Οὐκ ἄρα τὸ σχῆ-
μα θεός. Εἰδὲ ὁ θεός,
ὁ προσκυνητὸν.

A Graven Image
is *adorable*, either be-
cause of its *Nature*,
or its *Form*. If it be
adorable because of its
Nature, let them tell
me, why all Stones
are not *adorable*; if
because of the Work-
manship, then the
Form, and not the
Nature, is the *Object*
of *Worship*. But eve-
ry *Form* wants a Body
to subsist, and God
wants nothing to sub-
sist. The *Form* there-

fore is not God. And if it be not God, it is
not the *Object* of *Worship*.

If then the *Holy Trinity* be the *Object* of *Wor-
ship* (προσκυνητὴν,) and nothing is the *Object* of
Worship (προσκυνητὸν) that is not God, the
Holy Trinity, which is the *Object* of *Worship*,
is God: And consequently, the *Holy Ghost*,
that is worshipped in the *Trinity*, is God also.

Athanasius, in his *Epistle* concerning the
Sentiments of *Dionysius* of *Alexandria*, §. 17.
tells us, that he expressed himself concern-
ing the *Trinity* after the following Manner,

Ὁὕτω μὲν ἡμεῖς εἰς
τὴν τριάδα τὴν μονάδα
πλατύνομεν ἀδιάφελον,

Thus we dilate the
indivisible Unity, or
Unit, into a *Trinity*:
And

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And again recapitulate, or gather up the *Trinity*, which cannot be diminished, into the *Unity*, or *Unit*.

ἢ τὴν τριάδα πάλιν
ἀμείωτον εἰς τὴν μονάδα
* συγκεφαλαιούμεθα.

In which Words he plainly affirms, that the *Unity* is maintained in a *Trinity* of Persons without *Division*. It is true, indeed, this manner of speaking was used by *Marcellus*, and condemned partly by *Eusebius* in his *Ecclesiastical Theology*, Lib. 3. c. 4. who understood it in a Sense altogether *Sabellian*; and partly by the Synod of *Sirmium* † for the same Reason. But it is certain, that *Dionysius*, who was so strenuous an Opposer of that *Heresie*, as to run into Extreams in asserting the Distinction of the Divine Persons, could never have used it in a *Sabellian* Sense. And if so profest and able an Adversary of the *Sabellian* Cause, could hold *Three Persons* in *one undivided Substance*, as the Words import he did, without falling into the *Heresy* which himself opposed: (For he knew it too well, to make use of Expressions that evidently inferred it;) why should the Churches in these latter times, whose Faith is the same with that of *Dionysius*, or who profess their Belief in *One God*, and *Three Persons*, or in *Three Persons* united in the same undi-

* See Athan. de Syn. Nic. the 6th and 7th Anathema.

† See Hilary's Comment on

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vided Substance, be thought to be *Sabellian* on account of that Profession, and to be less capable of opposing that Error, by holding this Faith, than the learned *Dionysius* was, who believed the same with these Christian Churches? Whatever Propriety, or Impropropriety may be judged to have been in the word *πλάτύνομεν*, as applied to the *Trinity*; yet it is certain, that before the time of *Dionysius*, a Term of the like Meaning was made use of by *Tertullian* to illustrate the Generation of the Son out of the Substance of the Father: For, in his *Apologetic*, c. 21. he says,

Cum Radius & Sole porrigitur, portio ex iumma; sed Sol erit in Radio, quia Solis est Radius: Nec sepe-ratur Substantia, sed extenditur. Ita de Spiritu Spiritus, & de Deo Deus.

When a Ray is extended from the Sun, it is a Part out of the whole; but the Sun is in the Ray, because it is the Ray of the Sun: Neither is the Substance divided, but extended. In like manner is the Spirit

from the Spirit, and God from God.

In which Comparison, *First*, He makes the Divine Substance to be *indivisible*, as *Dionysius* does the *Monad*. *Secondly*, The Son to be the Divine Substance, as it were, *extended*, or dilated into a Second Person, as *Dionysius* does the *Trinity* to be the *Monad* dilated into *Three Persons*. And after the Condemnation

of the TRINITY Continued. 301

demnation of this Form, or Manner of speaking, *Isid. Peleus* thought he could use it in an Orthodox Sense, notwithstanding its Condemnation; for having mentioned the Doctrines of the *Jews* and *Gentiles*, that were opposite the one to the other, he adds,

But the most right and true Doctrine is this, that he who dilates (or multiplies) the Persons (or Subsistences) into a Holy Triad (or the Number Three,) recollect or reduce them into one Substance.

Τὸ ὃ πλάτύνοντα εἰς ἓν ἁγίαν τετράδα τὰς ὑποστάσεις εἰς μίαν ἐσθάν συνάγειν, ὁρθότατον ὅτι καὶ ἀληθέστατον δόγμα. L. 2. Ep. 143.

Eusebius, in *Orat. de Laudibus Constant.* p. 618. speaks thus of the Unity and Trinity. First, He says,

That the Monad, or Unit, is an Image of the indivisible Substance, which is distinct from all others; that is, an Image of the Divine Substance. Secondly,

Φέρσατε (μόνας) εἰκόνα τὴν ἀμερίστη καὶ διακεκευμένης τῆς ἄλλων ἐσθίας.

That the Triad is a-kin to the Monad, or Unit, being inseparable and indivisible after the same Manner.

Τετράς δὲ ταύτη συνγενής, ἀχρίστως καὶ ἀδιαίρετος.

That it teaches Equality, as having its

ἰσότητά καθηγουμένην, ὡς ἂν ἀρχὴν, καὶ Be-

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μεσότητι, καὶ τελευτῇ ὅσον ἀπολαβεῖται. Ἐκ-
 κεν δὲ ταῦτα μυστικῶς καὶ παναγίας, καὶ βασι-
 λεύης τε λέγει. *Beginning, and Mid-
 dle, and End, equal. And that these are
 an Image of the Myste-
 rious and all Holy
 and Royal Trinity.*

That is, he would have us understand,
 that the *Divine Trinity* is *indivisible*, like the
Unity: And that the *Three Divine Persons*
 are *equal*. He adds,

Ἡ δὲ ἀνάρχος, καὶ
 ἀγενής φύσις ἡρτη-
 μένη. *That the Trinity
 depends upon, or sub-
 sists by, a Nature
 that has no Beginning,
 nor is made.*

Which being equally spoken of all the
 Three Persons, shews, that the *Nature*, or
 Substance of the Son, and *Holy Ghost*, is *with-
 out Beginning of Duration*, and *not made*, as
 the Substance, or *Nature* of the Father.
 For his design seems to have been to repre-
 sent the whole *Three Persons* in a View, in
 which they were *equal*, according to the
Equality affirmed of them before. How this
 agrees with what he says of the *Spirit* * else-
 where, let the Reader judge. And to con-
 clude, he says,

* Ἐν ᾧ π τ διὰ τ ὅτι νομίνων τυγχάνει. *Ecclef. Theol.*
Lib. 3. c. 6.

of the TRINITY Continued. 303

That (the Trini- Τῆς ᾗ γεννητῆ ἀπάν-
ty) has the Seeds, των ἑσίας τὰ σπέρμα-
and Reasons, and τα καὶ τὰς λόγους καὶ τὰς
Causes of the Essence, αἰτίας ἀπείληφε.
or Substance, of all
created Things.

Which further excludes the Holy Ghost
out of the Number of the Things *that are*
made.

*The Sum of the Doctrine of this
Third Chapter, is as follows.*

THAT the visible Glory is called Je-
hovah, and the Holy Spirit; and that
the Holy Spirit is Jehovah, and Lord God,
N. 1056, 1075, 1132, 1248.

That ὁμοούσιον, as applied to the Divine
Persons, signifies not a meer Specific Unity,
but, *an Unity of Persons in the same undivided*
Substance, or Essence, N. 1056.

That Blasphemy against the Father, and
against the Son as God, is unpardonable,
N. 1121.

That the Name of the Father, and of the
Son, and of the Holy Ghost, into which the
Church is baptized, is the quickening and
rege-

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regenerating Power of the Three Divine Persons, N. 1211.

That the Father, Son, and Holy Ghost, subfist in *One undivided Substance*; or, are *One undivided Subject*, N. 1248, 1056.



F I N I S.

A Ca-

*An EXTRACT out of Mr. Nelson's Life
of Bishop Bull, pag. 3. Speaking of Bishop
Bull, he says,*

“ **B**UT besides, if he had been silent
“ in his Life-time, yet being dead he
“ still speaketh with so much Clearness and
“ Strength of Reason, with so masterly a
“ Knowledge in his own Profession, the
“ best of Studies, with such an affecting
“ Pathos, that impresseth it upon the Minds
“ of others, and above all, with such an
“ inward Sense of Piety and Devotion,
“ the true Christian Unction, in those Ser-
“ mons and Discourses which are now pub-
“ lished, that the World would not have
“ been at a Loss to have fram'd a just Idea
“ of this consummate Divine, if these Re-
“ mains had been the only Works of his,
“ which were to have been conveyed
“ down to Posterity.

And in another Place the same learned
Author gives the Character of Bishop Beve-
ridge's Sermons, pag. 75, 76.

“ And now I have named this great and
“ good Man, I cannot forbear acknowledg-
“ ing the favourable Dispensation of Provi-
“ dence to the Age in which we live, in
“ blessing

“ blessing it with so many of those Pious
“ Discourses, which this truly Primitive
“ Prelate delivered from the Pulpit ; And I
“ the rather take the Liberty to call it a fa-
“ vourable Dispensation of Providence, be-
“ cause he gave no Orders himself that they
“ should be Printed ; but humbly neglected
“ them, as not being Composed for the
“ Press. But this Circumstance is so far
“ from abating the Worth of the Sermons,
“ or diminishing the Character of the Au-
“ thor, that to me it seemeth to raise the
“ Excellency of both ; because it sheweth
“ at once the true Nature of a Popular
“ Discourse, and the great Talent this Pre-
“ late had that way. For to improve
“ the Generality of Hearers, they must be
“ taught all the Mysteries of Christianity,
“ and the Holy Institutions belonging to
“ it ; since it is upon this true Foundation
“ that the Practice of Christian Vertues
“ must be built, to make them acceptable
“ in the Sight of God. And then all this
“ must be delivered to the People in so plain
“ and intelligible a Style, that they may
“ easily comprehend it ; and it must be ad-
“ dressed to them in so affecting and moving
“ a Manner, that their Passions may be
“ winged to a vigorous Prosecution of what
“ is Taught. If I mistake not, the Ser-
“ mons of this Learned Bishop answer this
“ Character ; and I am confirmed in this
“ Opi-

“ Opinion by the Judgment of those who
“ are allowed to have the greatest Talents
“ for the Pulpit, as well as for all other
“ Parts of Learning. He had a way of
“ gaining Peoples Hearts, and touching
“ their Consciences, which bore some Re-
“ semblance to the Apostolical Age; and
“ when it shall appear that those bright
“ Preachers, who have been ready to throw
“ Contempt upon his Lordship’s Perfor-
“ mances, can set forth as large a List of
“ Persons whom they have Converted by
“ their Preaching, as I could produce of
“ those who owed the Change of their
“ Lives, under God, to the Christian In-
“ structions of this Pious Prelate, I shall
“ readily own that they are superior to his
“ Lordship in the Pulpit. Though, confi-
“ dering what Learned Works he Published
“ in the Cause of Religion, and what an
“ Eminent Pattern he was of true Primi-
“ tive Piety, I am not inclined to think,
“ that his Lordship will, upon the whole
“ of his Character, be easily equalled by
“ any one.

*The English Works of the Two afore-mentioned
Prelates, are as follows: Viz.*

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